The University of Alberta

Heart in Teaching: Attending the Pathic

An Inquiry into the Pedagogical Significance of Educators' Lived Experiences of Heart in Teaching

by

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Submitted to the Faculty of Graduate Studies and Research in partial
fulfillment of the requirements for the degree of
Doctor of Philosophy

Department of Secondary Education

Edmonton, Alberta

Spring, 2006

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Your file Votre référence
ISBN: 0-494-13983-8
Our file Notre référence
ISBN: 0-494-13983-8

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DEDICATION

This dissertation entitled *Heart in Teaching: Attending the Pathic* is dedicated to my wife and eternal companion, Renie Jane; to our sons Justin, Jarom, and Jonan; to our daughters Kara, Kalie, and Kendra, their spouses Stephen, Colin, and Randy, and our grandchildren, Gabriel, Gavin, Seth, Paxton, Carter, and Ryan.

It is dedicated to those teachers who willingly participated in this research project and to the many other teachers who daily make a positive difference in the lives of their students. It is dedicated to the many students whose lives have touched mine for good and for whom I hope that my life as a pedagogue has been a blessing. Finally, it is dedicated to the pre-service and in-service teachers who read this dissertation and who will hopefully draw courage and take heart from the teacher experiences that are at the core of this writing.

ABSTRACT

Heart in teaching: Attending the pathic focuses on a determination and explication of the pedagogical significance of teachers' lived experiences of heart in teaching. The method of inquiry employed throughout this study is multifarious and its constituents which include hermeneutic inquiry, hermeneutic phenomenological reflection, literary inquiry, metaphoric inquiry, and narrative reflection are judiciously and appropriately applied in this writing. In-depth interviews and focus group inquiries of selected pre-service and in-service teachers were used to gather the rich anecdotes and narratives that serve as the raw data for this study.

Meaningful relationships as developed within the transactional curriculum of the classroom often lead teachers to use everyday language to capture and express the fundamental pedagogical meaning of heart in teaching. As a manner of discourse, heart in teaching elicits from teachers, stories and memories of significant classroom experiences that embody elements of the moral, the personal, the pathic, and the spiritual in teaching. An in-depth thematic analysis of the teacher anecdotes and narratives collected for this study reveal the deep commitment which teachers have to heart in teaching by attending the pathic through the auspices of pedagogical love, a deep sense of personal and professional calling, and a soulful connection with students.

Educators who are not accustomed to spotlighting non-cognitive learning and knowing within the relational process of the classroom may find that Heart in teaching: Attending the pathic represents a new pedagogical path; one that despite being its own logos gives utterance to the metaphoric heart as an instrument in

effecting change in pedagogical meaning. Heart in teaching is a re-membering of the experiential nature of the human body in relationship with self, with Other, and with the life-world in social, cultural, and educational milieus. It impels teachers to abandon any tendency to minimize the pathic as a mode of non-cognitive knowing in teaching and learning in order to maximize the gnostic as a mode of cognitive knowing. For those teachers who daily experience heart in teaching through attending the pathic it is an invitation and an opportunity to reassert connection to the collective life of humanity.

ACKNOWLEDGEMENT

The writing of this dissertation, *Heart in Teaching: Attending the Pathic*, would not have been possible without the assistance of many individuals. I want to extend an affectionate tribute to my wife, Renie Jane. If not for her enduring love, sustaining support, and compassion, the completion of this study would never have been realized.

I wish to thank my daughters Kara, Kalie, and Kendra and their respective husbands for their prayers, well-wishes, and belief that I could succeed in the attainment of this goal.

I thank my sons, Justin, Jarom, and Jonan who with their Mother endured the uprooting from home and school to willingly accompany me from New Brunswick to Alberta for two years as I began and completed the course-work for my Ph.D. and then to Manitoba for an additional three and one-half years as I taught at Brandon University and completed the writing of this dissertation. I acknowledge the sacrifices that each of you has made on my behalf, especially the several adjustments to new schools and the making of new friends. Your love and support of me in the attainment of this nearly twenty-five year old dream stands as a lasting reminder of the deep bonds we share as a family.

I extend a special thank-you to those teachers: Anne, Nancy, Rosalie, Jessica, Rebecca, and Audrey who willingly and generously participated in the in-depth personal interviews. I also extend a special thank-you to the teachers who willing participated in the focus group inquiries: Helen, Lance, Ezra, Miranda, Mrs. D-H, Black, Bruce, Brock, and Jean. The vivid, detailed lived experiences of heart in teaching that each of you willing shared with me alone or in the company of others and your insights into the pedagogical significance of attending the pathic through the auspices of heart provided the rich data that was the backbone of this research project. Without you and your willingness to participate in all stages of qualitative research, this project could not have been conducted. Thank-you for your pedagogical commitment to heart in teaching and to attending the pathic with your students on a daily basis in your classrooms.

I am indebted to the personal and professional support of colleagues and friends at the University of Alberta whose guidance enabled this project to be initiated and eventually completed. I wish to express my heartfelt gratitude to Dr. David G. Smith, my Graduate Committee Supervisor, for his scholarship, wisdom, brotherly kindness, and unrelenting encouragement. His personal mentoring and expression of faith in my abilities was always timely and very much needed. Thank-you, dear Brother, for journeying with me to Bethlehem.

I am especially thankful to Dr. Max van Manen for the inspiration and the genesis of thought that led to the development and exploration of *Heart in Teaching: Attending the Pathic*. I will forever be indebted to him for his groundbreaking work on the pathic and for his instructive influence in assisting me to define the research question and requiring me to rigourously pursue it. I accept your challenge to critically explore and effectively write about metaphor as method of inquiry. A special thank-you is extended to Dr. Margaret Iveson for her constant friendship and consistent encouragement throughout the ups and downs of this project. I am especially appreciative of the time-consuming edits that she painstakingly made in each draft and in the penultimate and final versions of this dissertation. Your contribution to the completion of this project is immense.

I want to acknowledge with appreciation the contribution of Dr. Jim Parsons and Dr. Anna Kirova who helped to guide me in the presentation of my dissertation proposal and who were instrumental as committee members in formulating thoughtful and engaging questions during the oral examination of my dissertation. I want to thank Dr. Bas Levering for taking time away from his busy schedule at Utrecht University to serve as my external examiner. His written comments and the questions he posed following his reading of my dissertation were instructive and much appreciated. I also want to thank Ms. Dawne Cook, Graduate Secretary in the Department of Secondary Education, University of Alberta, for consistently and persistently helping me through the red tape and protocols of being a Graduate Student. Without your help, I'd still be floundering.

I want to thank my Father, Mother, Mother-in-Law, and, extended family members for their consistent words of encouragement and belief in me throughout the years that it has taken to bring this project from inception to completion. Thanks for being there for me.

I sincerely thank Dr. Robert Patterson, former Dean of the Faculty of Education at the University of Alberta, and recently retired Dean of the McKay School of Education at Brigham Young University, whose consistent mentoring during the past twenty years has been a contributing source of inspiration and motivation. And, I thank his son, my friend, David Patterson, who ably provided relief and support when most needed. I thank my colleagues at Brandon University, Dr. Thom MacNeill, Nancy Neufeld, and

Dr. Gerry Neufeld for continual support, encouragement, and in Gerry's case much needed computer and word processing technical support.

With deepest humility and gratitude for the benevolence of life and living, I thank my Heavenly Father for the gift of intellect and insight, for talents and abilities, and for the desire that burns deep in my heart to continuously learn; each has played a significant role in making this project possible. I am truly a beggar before Thee!

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Prologue

The connection between the heart and feelings is rooted in the work of William Harvey (1628) who wrote: "a mental disturbance provoking pain, excessive joy, hope or anxiety extends to the heart, where it affects temper" (in Pearsall, 1998, p. 71) and is grounded in the central thesis of cardio-energetics: "the heart and not the brain is where our most basic thoughts, feelings, fears, and dreams are gently but profoundly mediated" (Pearsall, p. 68). It is for these reasons, and others that will be explicated in this study, that I chose to name the positive relational conduct of teaching as teaching with heart or heart in teaching. Others may refer to such positive conduct in teaching as courage, caring, passion, being and becoming, emotional intelligence, or soul but I prefer to call it heart because the human relationships of teaching are always, inevitably "heart-felt."

As Jean Vanier (1998) has expressed the matter:

> The heart, the metaphorical heart, the basis of all relationships, is what is deepest in each one of us. It is my heart that bonds itself to another heart; it leads us out of the restricted belonging, which creates exclusion, to meet and love others as they are. A little child is only heart; he thrives off relationships; he grows through relationships. When he is communion with someone he trusts, he is safe, he is someone, someone unique and important. He is thus empowered, for the rest of his life, to be open to others, and to bring this sense of empowerment into his work (p. 85).

The several teachers interviewed for this study speak quite openly and effortlessly of heart in teaching. They seem to naturally accept the overlap between the source (heart) and the target domain (in teaching) and recognize it as a deep, meaningful metaphor. They seem to understand the nature of the relationship between the two domains as an engagement of core heart feelings such as love, care, or appreciation (Childre & Martin, 1999, p. 77) which finds expression in this study as "attending the pathic". Further, it is out of their personal connection with the meaningfulness of heart in teaching that vivid, rich experiences of heart in teaching are generated and evidenced as invigoratingly strong testimonies of connection and rapport of the heart. Finally, their personal experiences with heart in teaching underscore that engaging "core heart feeling[s] shifts heart rhythms into increased coherence" (p. 77) that leads to "a valuable outcome" – meaningful relationship with each student as Other.

The metaphoric view of heart in teaching as attending the pathic is a view distilled from the unique personal experiences of teachers who live and practice it everyday in their relationships with students. It is a view that makes sense to me from my perspective as a classroom teacher and administrator for it is based on a praxis of doing; of doing heart in teaching. Nevertheless, like all views, that of heart in teaching through attending the pathic, as presented in this study, is subject to disagreement, opposition, or even defiance. Metaphor is ontological, it possesses being and it is epistemological, it presents a unique way of understanding and knowing. Taken together, ontology and epistemology imbue metaphor with a frame or structure through which teachers view, understand, and narrate their understanding and perception of their experience(s) of heart in teaching.

"Life is already one thing and is not therefore reducible to another thing" (David Smith, personal communication, 06 March 2002). For those teachers who are doing the praxis of heart in teaching on a daily basis in their classrooms heart in teaching is their life and living. Their personal accounts, narratives, and anecdotes serve as the raw data for this study and reveal the auspices of heart in teaching such as pedagogical love, deep sense of calling, and soulful connection. I have chosen, in this study, to not reduce their life experiences by forcing my exploration of their narratives into one specific method of investigation. Instead, I have chosen to preserve the uniqueness of their praxis of heart in teaching by drawing on multiple methodological principles of investigation. This is not a phenomenological study although I draw upon principles of phenomenological inquiry in order to obtain vivid, rich, anecdotal experiences of heart in teaching and because we typically understand one phenomenon in terms of another. This is not a hermeneutic study although I draw upon principles of hermeneutic inquiry in order to more fully interpret and thereby understand the "whatness" of the experiences related to me by the teachers involved in this study.

This is not a metaphoric inquiry although principles of metaphor as method of inquiry are employed to more fully understand alternate ways of seeing and thinking about the unique character of the metaphoric, embodied heart in life-world experiences including teaching. Heart in teaching is a data metaphor and contains vividness, compactness and the facility to communicate the inexpressible which make it an invaluable aid to teaching and learning.

This is not a narrative inquiry although principles of narrative inquiry are engaged to more fully reveal the positive conduct of teaching through the concealed pathic themes in teacher narratives. This is not a case study or an action research inquiry although traces of both methodologies can be found in this exploration of heart in teaching. The common quality among the various methodologies is the multidimensional exploration of the pedagogical significance of heart in teaching and its attendant auspices as revealed in the life experiences of teachers who practice it on a daily basis. It is not my intention in this study to compare and contrast methods of inquiry. I do not perceive incommensurability as a problem but as the basis of the imagination, thoughtfulness, and understanding of heart in teaching that this exploratory study seeks to reveal. The juxtaposition of varying methodologies in this work is an open invitation to academic conversation and to the dialogue that such a study can and hopefully will encourage.

Additionally, I have chosen to explore heart in teaching and its attending auspices through a multiple inquiry approach because: 1) such an approach emerged as a consequence of the exploration; and, 2) a multiple inquiry approach does not reduce the content of teacher lived experiences to fit a restrictive frame that is one-dimensional or primarily so. Life is not lived as a flat character; it is not a reductive focus, nor is it one-dimensional; but, it is multidimensional. So too, the exploration of heart in teaching as a meaningful metaphor requires a multidimensional approach if it is to faithfully reveal the life-experiences of teachers. Such an exploration is not created and it does not bring closure. Heart in teaching is both evocative and tentative and this study is offered as a contribution to our increasing knowing and understanding of the importance of attending the pathic in the pedagogical relationship of teaching/learning.

Chapter 1: Situating the research in lived experience

Introduction

I invested thirty years of my adult life in public school education; nineteen as a classroom teacher of English Language Arts (Middle Years and Senior Years) and eleven as an administrator. One of the primary areas of responsibility that I had as Principal of a grade 7-12 middle/high school was oversight of all aspects of classroom teaching and learning including teacher effectiveness and student achievement. Before very long, I became aware that in a few of the classrooms, limited student and/or teacher potential was being realized. I had teachers, both novice and experienced, who evidenced major difficulties in creating and maintaining a classroom environment that was positive, inviting, inclusive of risk-taking; and, would successfully lead students to maximize personal growth and fulfillment.

In such classrooms, the learning environments were often strained and there were frequent conflicts between the teacher and his/her students. In one-on-one interviews with the teachers who were struggling, I determined that it was not a lack of personal motivation, intentionality, or competency in the prescribed curriculum that prevented them from being the kind of teacher in the classroom that they desired to become. Rather, it was something else that remained unidentified for too long.

I refrained from any attempt to say to any of these teachers "do as I do." I had had an experience early in my teaching career that taught me that each teacher must become their own person in the classroom. Julie was my first student teacher and I had worked hard to mould her to my style and personality in the classroom. But what an horrific moment it was for me, one mid-morning, to walk into my classroom and see a female version of myself role-played before my students. The good news was that I never repeated the mistake and Julie went on to develop a style that was uniquely her own. She became very successful as a classroom teacher, but, it wasn't without first having to unlearn the traits and qualities of a style, of a persona, that was authentically not hers or generative of herself.

I did not want a similar experience with any of the teachers that I had the responsibility of leading. In an effort to become the instructional leader that I believed they needed, I immersed myself in the research literature of effective schools, co-operative learning, total quality management, safe and inviting school climates, multiple intelligences, differentiated learning styles, educational communities of learning, brain-based learning and quantum learning. Like Peters and Waterman (1982), I, too, was in search of excellence especially as it related to classroom pedagogy.

I became convinced that what my teachers lacked was a thorough knowledge and understanding of the transactional process of teaching and learning. I knew that they had to find their own stride and develop an approach that was singularly and uniquely their own and that approach had to be an expression of who they were as individuals; of what they believed, what they valued, and what they hoped to achieve with their students as an educator. I believed that if they increased their knowledge about the dynamics of teaching and learning that their lessons would be more diversified, more focused on different learning styles, more invitational to students as learners and thereby more educationally effective.

I became very familiar with a number of researchers and educational writers but the more familiar I became with them, and the more articles and ideas I reproduced from their writing and distributed to staff, the more the teachers got caught up in the theory of education and became further removed from classroom practice. I had added research and prognosis to my list of activities as a school leader but I became increasingly convinced that I had not properly diagnosed the problem which my struggling teachers faced and thereby I had applied the wrong remedy. Many of my efforts in working with and assisting individual teachers to achieve success in their classroom practice seemed to hinder rather than to help. They were still experiencing serious classroom problems, almost on a daily basis, and despite increased teaching effort minimal learning was occurring for their students.

Theresa and the "they - me" polarity

One teacher I had on staff was of particular concern to me. I had taught Theresa in the mid-1980s in Grade 11 Honours English and in Grade 12 Atlantic Literature in another District, in another part of the province. After she graduated from high school our paths did not cross until January 1998.

As Principal, I had lost the head of our Science Department two days before Christmas from a massive coronary. The doctors confirmed that his heart had exploded within his chest moments after getting out of bed. He was dead before he hit the floor. There was a great deal of scrambling to fill the position of one, who in the minds of many was the best teacher on staff. He had received the Prime Minister's Award for Excellence in Teaching Science, Mathematics, or Technology in 1995 for his consistent, masterful teaching in high school biology, for his leadership as

Department Head in Science, and for his years as a trusted counselor and confidante to countless high school students. He was a great loss to everyone.

Theresa was interviewed along with other applicants and she was hired as the replacement teacher in biology for the remainder of the school year. It was a difficult situation for any teacher to step into let alone someone who was replacing a teacher of great stature and whose memory was still alive in the minds and hearts of his students. I met with each class and personally introduced Theresa to them. I asked for, and received, their support and acceptance of her. By the end of the third week, however, the cracks in the newly formed alliance were beginning to show. Student unrest, dissatisfaction and unfavorable comparisons between her and her predecessor became more and more prevalent. I worked very closely with her for the remainder of the year and sat in on many of her classes or had another member of the administration do the same if I was not available. An uneasy peace developed between Theresa, as teacher, and her students that carried us through to the end of that school year.

Theresa was hired for a second year on a probationary contract. There was no question that she knew her subject matter well, her lesson plans were meticulously prepared, her labs incredibly well-organized and set up well in advance of class time. She worked incessantly. Evenings, weekends, and holidays would find her at her desk or in the Biology lab. Desire and commitment were synonymous with dedication to duty and a willingness to extend herself in whatever way possible to be the very best teacher for her students that she could be and in the process be the best person for herself that she could be. Yet, the more she worked, the more she read, the more she dialogued with colleagues in other schools and in other districts, and the more she conscientiously prepared for science class or the lab, the more she obsessed about her teaching and the less confident she grew. It became a vicious cycle made worse by the ever-growing refusal on the part of her students to do assigned work whether in-class or at home. Their verbal complaints and dissatisfaction grew daily.

Release time was found and she was encouraged to visit other schools and shadow the biology or general science teacher for a day or two depending upon the situation. She made several such visits with little or no sustained improvement. Whenever an administrator or the newly-appointed Department Head of Mathematics and Science would enter her classroom, her students would quickly settle on-task and a great lesson would ensue. Comments from the students and the teacher after such classes reinforced the relief that an effective lesson had provided.

There was no question that when she had the attention of her students, Theresa could teach, and teach very well, but when she was on her own, no technique that she could employ would bring her students to the task at-hand sufficiently for the lesson to unfold as planned. The curriculum-as-planned and the lived experiences of each student in the classroom were in the words of Aoki (1993) "at once different in kind and resisting integration" (p. 261). The more she sought to reach her students via the official curriculum of daily lesson plans, the greater became the gulf between her and them.

Day by day, the situation worsened. It was an infrequent day that did not end with Theresa in my office, in tears, lamenting the woes of her day, her decision at thirty plus years of age to enter the teaching profession on a full-time basis and her increasing feelings of isolation and loneliness. In each of these exhausting and emotional one-on-one sessions, I came face-to-face with a troubled, discouraged and frustrated new teacher.

The more we tried to understand what was occurring in her class, the more the polarity of "me - they" was established. I would often hear such things as: "they" (meaning the students who are assigned to "me" and to whom "I" am assigned) don't like me; "they" don't like each other; "they" won't listen to my instructions; "they" constantly make comments that disrupt the learning that might take place; "they" don't do homework; "they" don't come to class prepared, even in some cases with a pen and paper. "They" are disinterested, poorly motivated and "they" are certainly bred from the shallow end of the gene pool. Sometimes the best sessions were the ones in which I just listened and let her run dry of words and tears. Inside, I greatly despaired, for I had long run out of new strategies or techniques for her to employ.

Hooked on relationality

I was standing in the hallway outside her Biology laboratory listening and watching one of the brightest people I had ever taught, and known, interrogating her students in preparation for a demonstration lesson on dissecting frogs. Her questions were precise, cold, calculating, like the movement of the scalpel which deftly cut the air before her in similitude of the dissection that was about to take place. Despite the tone of her questions as she began the procedure, students gathered around her desk.

Soon the air was filled with the sights, sounds and odours of the dissection. "Oohs" and "aahs," and comments ranging from "gross" to "cool" sprang from the lips of students as they beheld their lab-coated teacher, now turned surgeon, at work before them. Students, enwrapped with attention, pressed in around her asking: "Doesn't the smell bother you?" "How can you possibly do that?" "Don't you ever get sick?" and, "Are we going to do that?" Theresa, intent on her task, answered each question with ease as the demonstration continued. At the end of the procedure, she looked up, seemingly amazed at the throng of students that had encircled her. I had moved to the outer edge of the gathering. She looked out at me, caught my eye, and a smile that communicated a sense of wonder and astonishment spread across her face.

She had hooked the students who were now very eager to attempt a dissection on their own. But the most important transformation that I witnessed in her classroom that day was that Theresa, as teacher, was also hooked. For the first time in her teaching career she had fully connected with her students and they with her via the curriculum. Indeed, the curriculum had been wrapped around all of them within the pedagogical relationship of her teaching. It was a moment that she embraced and built on, repeating over and over, again and again, until she mastered the art of relationality in her teaching (personal communication, 15 April 2000).

I watched with keen interest the transformation that took place within Theresa after this incident and, as I did so, I came to realize that teaching was a mutual exchange of learning that needed to be approached from the heart as well as the head. I had learned this lesson incidentally as I worked with Theresa, but as I worked with other teachers who were experiencing similar challenges in their classroom I intentionally sought to bring them to an understanding of the primary importance of their rapport with students and an awareness of pedagogical relationality in their teaching. Unlike Theresa's learning which had come almost by accident, the learning which succeeding teachers experienced came as a result of a careful design on my part. I was annoyed with myself that I had not clearly seen the dynamics of human relationship as key in the creation of a positive, safe and secure learning environment. As a consequence, I was determined to fashion an approach for in-servicing new or struggling teachers that would cause them to focus on the importance of relationality in their classrooms before they sought to cover themselves and their students in the prescribed curriculum.

As I began to guide teachers along what was for each of us a new pedagogical path, the more convinced I became of the truism, now clichéd, that "children won't care how much you know until they know how much you care" and the more convinced I became of the need within those that were struggling in their journey as classroom teachers to undergo a fundamental change in their attitude and approach to teaching. While I did not fully understand how to get to such change, I nevertheless recognized that it had to involve: a genuine regard for students, an abiding sense of purpose in teaching, and an authentic response to the human in teaching; in short, heart in teaching. I also realized that in order to be a successful education leader on this new pedagogical path, I had to first become a successful follower. I felt that what was required of me was a return to university with a total immersion in learning and meaning-making characteristic of advanced study that would lead to a Ph.D. What follows in this writing is a distillation of the cognitive and non-cognitive knowledge that has come to me from examining and seeking to understand the lived experiences of teachers who consistently recognize, implement, and maintain the physical and metaphorical heart in teaching.

Purpose and intent of this dissertation

My experience with pre-service teachers, with Theresa, and with other in-service teachers who struggle in the classroom has led me to seriously ponder the whole notion of pedagogy as it is understood and manifested in North American education. I do not subscribe to the tendency in research literature in education to associate pedagogy with curriculum, with classroom teaching, with post-secondary teacher training or professional development for in-service teachers; nor, do I subscribe to the tendency to equate pedagogy with conventional praxis, with classroom management, with discipline, with behaviour modification or with any other aspect of education that separates the teacher from the student(s) or separates teaching from learning.

I return to the etymology of pedagogy for my working definition and for the contextual reference that situates pedagogy in education for me. Indeed, I am convinced that pedagogy is education and embodies the dualistic singularity of teaching and learning. Klein (1967) states that the word pedagogue or pedagogy comes from the Latin paedagögus which is derived from the Greek word meaning: "the slave who escorted a boy from home to school and back again" (p. 1146). But, it involved more than that:

> The custodial nature of the relationship of an adult to a child was one of safety, security and stewardship. But, often, the companionship between the pedagogue and the boy was more familial, more

connected with leadership, guardianship and care for the well-being of the boy. I remember from my high school Ancient History that the assigning of a pedagogue to a child marked the beginning of the child's school days. The pedagogue's main responsibility was to accompany the young boy everywhere he went outside of the home especially to school and the gymnasium. He was to carry his books and writing tablets, to provide basic assistance with the learning of lessons, to ensure his safety and protection at all times, to teach him social graces and if required administer appropriate discipline, including whippings in the absence of his father or schoolmaster.

As the adult, the pedagogue was charged with the responsibility to safeguard and protect the vulnerability of the child and to act, when necessary, in the place of the parent (*in loco parentis*). As the boy grew, the pedagogue or private tutor was responsible for teaching the child basic reading and writing skills and also preparing him for learning the important art of rhetoric, or public speaking. Such responsibility in the relationship between the adult and the child required the pedagogue to act with appropriate intention toward the child. The vulnerability of the child literally called upon the pedagogue to act in a responsible and intentional manner toward him. The role of the pedagogue expanded and he became more of a tutor or teacher charged with being "a leader of a child" (Hatt, 2002. Retrieved 13 April 2004 from: http://www.ecclectica.ca/issues/2002/4/).

The original Greek meaning of pedagogue is rife with the relational and intentional responsibility of adult to child and remains, today, imbedded in many North American Schools Acts or Education Acts. The vulnerability of the child is acknowledged in the definition and the implicit duty of the adult to safeguard the child in his journey from home to the tutor (the source of instruction and learning) and from the tutor to home again. One might say that the vulnerability of the child calls forth a responsible, caring attitude from the adult that is appropriately directed toward right action; namely, the safety and well being of the child. The child cannot protect the adult even though s/he may be socially of a higher rank than the adult. It is the adult who has the position of responsibility toward the child. The pedagogue's responsibilities to the child are: custodial, parental, and educational.

Custodial responsibility is legally preserved in legislation and policies that govern schools. In particular district and school administration have the legal responsibility to ensure the safety and well-being of each child from the time s/he leaves home in the morning until s/he arrives at school; during the hours of curricular activity at school and during the time it reasonably takes for the child to return home from school in the late afternoon or early evening.

The focus in Education or Schools Acts on school climate, partnership in education, or communities of learning tends to address issues that are related to classroom management and discipline rather than recognizing the parental aspects and responsibility of the pedagogue to act with due care and concern for a child and to administer discipline in an appropriate manner.

Educational or instructional responsibilities within legislation or policy although dependent on the custodial and parental responsibilities of the pedagogue reinforce the state or provincial legal and jurisdictional right to demand systemic conformity to mandated curriculum. In other words, public school officials, school district or division personnel, school administrators and classroom teachers are required under law to instruct students in a state or provincially designed, implemented, and prescribed curriculum.

One of the major weaknesses inherent in prescriptive curriculum is the habituated indoctrination of field-based educators to regard curriculum merely as that which is regulated, planned, and required by the Ministries or Departments of Education. Another weakness is the tendency to view instructional responsibility as principal and primarily associated with the transmission of content-based subject matter. But, an even more serious weakness of prescriptive curriculum as it directly affects children in the public education system is that: "Every prescription represents the imposition of one individual's choice upon another, transforming the consciousness of the person prescribed into one that conforms with the prescriber's consciousness" (Friere, 2002, p. 47). Thus the behaviour of the child in the classroom is to be a prescribed behaviour following, as is required, the guidelines of the teacher who is agent of the public education system and who is schooled in the principles and doctrine of effective and systemic classroom management practice.

The description of the duties and responsibilities of the pedagogue are transliterated from the Latin paedagögia to the French pédagogie and eventually to the English pedagogy and came to generally be recognized as "attendance on children, education and culture" (Klein, 1967, p. 1146). Gradually, the focus on attending (to stretch or extend in a specific direction) became lost as pedagogue became synonymous with teacher and pedagogy with teaching or any aspect that dealt exclusively with the primacy of the teacher and his/her role in the classroom. Instructional methods, classroom management, discipline (including education psychology), and legal aspects of education are viewed as relational components in the evolution of pedagogy that have fractionalized North American thinking and are now taught as individual, and independent courses of study in pre-service teacher education programs. It is not surprising that education students in three universities that I have been directly associated with do not have a conceptual awareness of pedagogy or if they do it is often associated with instructional practice.

I recently conducted an exercise with one of my undergraduate classes as a follow-up to our discussion of trends and issues in the teaching of Senior Years English Language Arts (ELA). They were to investigate the use of the word pedagogy as it appeared in the education literature that they were currently reviewing. Their results were not surprising. They found that pedagogy in a North American context is essentially instrumental and refers primarily to training and/or instruction. In usage, it is equated with the formal study of education and the principles, methods, and practice of teaching.

Traditionally such practice is manifested in a pedantic, dogmatic, severe and often formal approach to teaching. In short, pedagogy as a rational-technical term is focused on the "howness" of the curriculum-as-plan and is only marginally concerned with the relational aspect of teaching and learning. Pedagogy is something that happens "to" rather than "with" children. It is in this context that phrases such as the following evidence the transmissive meaning of pedagogy in a post-industrial era: "...engage students in pedagogically sound ways," "child-centered pedagogy," "sophisticated pedagogy," "...modifications to both curriculum and pedagogy to enhance accessibility," and, "...ensure consistency with new developments in pedagogical research" (Werner, 1995). Among these phrases, only the phrase "child-centered pedagogy" approaches the genesis of the relational and transactional meaning for pedagogy found in Greek society and, even then, the excessive repetition in the phrase renders it malapropos.

Intentionality, appropriateness, and responsibility were the qualities of association that distinguished the Greek pedagogue in his role and service to the child. These qualities were endemic in the person-to-person contact of the pedagogue and child and were eventually replicated "en masse" to include more children in schooling. The role of the pedagogue was expanded to include a number of male children under his tutorage at the same time. The expanded role and function of the pedagogue led to a defining of pedagogy as "attendance on children." By direct association, education (from L. *educare* related to *educere* or *educe*) with its attendant meanings: "to lead out, to bring out, to bring up, to rear, to raise, or, to develop from a latent condition" and culture (from L. *cultura*) which meant "to cultivate, till, improve, or refine the land, the mind and/or manners" (Klein, 1966, pp. 501 & 383) were connected to and incorporated into the expanded definition of pedagogy.

The pedagogue as custodian, the pedagogue as instructional leader, and the pedagogue acting *in loco parentis* are essential in meeting the educational needs of children in the public school system. Unfortunately, the relational nature of pedagogy has largely been eliminated from the literature and discourse that addresses pedagogy in our post-industrial society. Tremmel (2001) reinforces the absence of the relational in pedagogy when he states that the pedagogical information in the English education program at his university: "… has a strong focus on teaching practice, including lesson and unit design, workshopping, collaboration and classroom presentation." He notes that improvement in the program could be achieved through: "integrating assessment and evaluation, research and critical thinking" (p. 23).

Additionally, the pedagogue was to provide the child with companionship during his daily sojourns. If in their co-existence we substitute relationality for companionship and intentionality for responsible action we see that pedagogy truly is praxis. Praxis, is here defined, as thoughtful action (van Manen, 1998) or attendance. Such attendance, in my estimation, is achieved in education through attending the pathic in teaching. One of the purposes of this study is to reassert the preeminence of pedagogy in education through an exploration of the metaphoric heart in teaching.

In the face of and against the force of eco-political pressures within education such as: centralized, mandated control of the curriculum, high-stakes evaluation, devaluation of the pedagogical in the teaching process, and an increasing movement toward a universal, global education system, another purpose of this research project is to raise the awareness of pre-service and in-service teachers to the positivistic mindset prevalent in education today that orients evaluation or assessment of teachers and their teaching almost exclusively on their ability to produce measurable academic results and to do so effectively. Positivism values efficiency and accountability in a post-industrial society over the human and pathic qualities of heart in teaching.

Stein (2001) reminds us that: "Efficiency is not an end, but a means to achieve valued ends. It is not a goal, but an instrument to achieve other goals. It is not a value, but a way to achieve other values. It is part of the story but never the whole" (p. 6). Unfortunately, the positivistic evaluation of teachers and teaching in public education has effectively used efficiency "as an end in itself, as a value in its own right, and as the overriding goal of public life" (p. 6). In short, efficiency as it relates to the public good in education has become a cult dedicated to the advancement of a political agenda at the expense of educational design and intention.

This writing specifically addresses the non-cognitive meaning of heart and pathic in teaching and reinforces the notion that the non-cognitive cannot be measured or assessed solely through cognitive means. Heart in teaching is manifested in and through the pathic and cannot be approximated in meaning without an application of both the cognitive and the non-cognitive. This writing seeks to bring that realization clearly to the minds and hearts of present and future educators.

Finally, this writing is about cultivating and sustaining the pathic in education by acknowledging and celebrating heart in teaching as it is articulated and given proper attestation in the lived experiences of pre-service and in-service teachers. Such attestation of the presence and application of heart in teaching is evidenced in the anecdotal stories and memories of classroom teachers. Stories arise from the relationships that teachers have with their students in the transactional curriculum of the classroom. Interpretive hermeneutics will be applied to anecdotes and memories in an effort to help us understand with Heidegger "the ontological disclosure of what it means to be human, what it means to live as a human being" (Smith, 1983, p. 74); and, I would add, what it means to understand the lived experience of educators as they experience heart in teaching and what it means to understand the pedagogical significance of heart in teaching for teachers as they consistently attend the pathic in their teaching.

The intent of the research, writing, editing, and publishing associated with this project "Heart in teaching: Attending the pathic" is to establish heart as principal in pedagogy; as central in classroom practice, as reflective of specific auspices generated by attending the pathic; and as characterized by its own logos. It is also the intent of this project to make a meaningful, if not substantive, contribution to education for both beginning and practicing teachers.

Methodology: Framing the conceptual organization

The exploration of the cognitive and the non-cognitive in respect of heart and the pathic suggests a framework for organizing the writing of this text. Heart is both physical and metaphorical. Physically, the heart resides within the body and is therefore, physiologically speaking, in and within every human activity. It is not an exaggeration to say that the heart is literally in teaching as it is in every lived experience in mortality. Teaching is an embodied act and invites us to investigate what it is to experience the actual, pumping, surging, arresting heart in teaching; what it is to experience the heart as teacher in teaching; and, what it is to experience what the heart can teach us if only we were willing to pay attention. Such investigation is at once physical, philosophical and hermeneutic. David Smith laments our lack of intentional desire to intimately know the heart and to understand that:

> If there is little "heart" in teaching today, or if teachers lose heart in the particular political environment in which we live, this is because we live in a culture and philosophical tradition that does not honour the body, only ideas, the primary idea being economic development, not human development (personal communication, 15 May, 2002).

I recognize the importance of the physical in my exploration of heart in teaching as presented throughout this writing. I have given thoughtful attention to the physiological nature of the heart in order to more fully compare and contrast the physical with the metaphorical. In juxtaposing the physical and the metaphorical I privilege the metaphorical. I have done so because the metaphorical is a more comfortable fit for me personally, for my literary background and for my desire to use metaphor as a gateway into understanding the pathic nature of heart in teaching. I believe that the metaphorical heart in teaching is one of the richest veins that we can tap to understand the pathic in life and living. Metaphor and the theories associated with it help us to understand the various cognitive and non-cognitive meanings of heart as used in our daily existence and as recorded in everyday language, literature, and communication.

As discussed more fully in Chapter 2 and 3, Black helps us to understand metaphor as interaction, Ricoeur helps us to understand metaphor as a form of linguistic drama, and Husserl helps us to understand metaphor as intentionality and self-transcendence. As I progress in the development of this writing I will add the voices of Johnson and Lakeoff who view metaphor as ontological, orientational, and structurally bound up in the lived experiences of human existence. I will add the notion of metaphor as iconoclastic in our whole-life experiences.

Taken together and in the progressive manner in which these theories are presented, I recognize that heart cannot be understood in metaphor if separated or distanced from the life experience upon which it is based, and from which it is born. Metaphor is a webbed system of associated implications. The connections we, as humans, make in interacting with ourselves, our environment and each other, within a system of associated implications helps us to more fully understand and appreciate the secret or mystery of metaphor.

The mystery of the metaphorical heart in teaching is understood through the conjoining of both cognitive and non-cognitive insights. Huebner (1975) discussed the technical, the political, the scientific, the ethical, and the aesthetic as five value systems or frameworks for developing valued educational activity in curriculum. His discussion also helps us to understand the traditional superiority, in value, of the technical, political and scientific, and the inferiority of the aesthetic and the ethical. The first three (technical, political, scientific) are related to the value placed on cognition and cognitive insight while the last two (aesthetic, ethical) represent the lack of value placed on educational activities that emanate from the non-cognitive, heartfelt, or pathic domain of learning and knowing.

Huebner's value framework forms a realistic backdrop against which can be presented the cognitive and the non-cognitive perspectives of heart in teaching as metaphor. Cognitive insight is primarily gained through an examination of the theories of metaphor and their specific application to heart in teaching as metaphor while non-cognitive insight is gained through a process of philosophical inquiry known as phenomenology.

Phenomenology is concerned with the "whatness" of human lived experience, with asking: "What is this lived experience like?" "What is the meaning and significance of this experience?" (van Manen, 1997, p. 166). My use of phenomenological inquiry in this project heavily incorporates interpretive hermeneutics and leads into what van Manen (1997) has described as "hermeneutic phenomenology" or "a human science which studies persons"(p. 6) and differs from the "traditional, hypothesizing, or experimental research" which is primarily interested in knowledge that is "generalizable, true for one and all" (p. 6).

Hermeneutic phenomenology is primarily concerned with interpreting or understanding persons and their life-world experience; an experience that is unique, that is irreplaceable because of the singularity of individual personality, identity, and experience. van Manen (1997) views hermeneutic phenomenology as "a philosophy of the personal, the individual, which we pursue against the background of an understanding of the evasive character of the *logos* of other, the *whole*, the *communal*, or the *social*" (p. 7).

Through the application of hermeneutic phenomenology as a qualitative method of inquiry, themes, or auspices of the heart are identified and carefully extracted from the in-service and the pre-service teacher anecdotes and accounts and become the foci of in-depth discussion in the later chapters of this dissertation. The themes and auspices of the metaphoric heart in teaching as derived from classroom teachers' lived experiences are an integral component in this study. They lead us to a greater understanding of heart in teaching and what it means to attend the pathic but they cannot lead us to ultimately define heart in teaching.

Heart in teaching is its own logos and as such resists definition just as the pathic touch of a mother who soothes her distressed baby may be viewed and confirmed by several who witness its effect but who remain powerless to communicate the nature or the qualities of its existence.

A lack of specificity with respect to heart in teaching should not be discouraging to pre-service or in-service teachers. On the contrary, a lack of specificity invites both novice and experienced teachers to enter into a personal discovery of heart in teaching. Only by so doing will they be able to identify the auspices or favourable influences that, when applied to their own teaching, have the potential to profoundly change their individual style and to yield a genuine, acquaintance with the pathic qualities of heart in teaching.

Historical reminiscences, popular and cultural notions of heart, spiritual beliefs of heart, metaphorical theories, aesthetic and ethical value frameworks, auspices and logos of heart in teaching are currents of thought that flow throughout and direct the course of this writing. Collectively, these currents lead the reader toward a meaningful understanding and appreciation of the uniqueness of heart in teaching and towards an awareness if not conviction, of the need for heart to be principal in pedagogical relationality. Heart in teaching is in itself a pathic experience and can best be appreciated and understood by those who have experienced it within their own teaching or experienced it as a consequence of another's teaching. The teacher within the transactional curriculum must be able to pathically employ heart in teaching to ethically mediate relationships within the community of learners that is the classroom.

The research question

The evocative question which centres this writing is: "What is it to experience heart in teaching?" As a metaphor, heart in teaching is difficult for teachers to explain. They know what it is, they know what it feels like but words to adequately describe it are difficult, and at times, impossible, to find. For example, Miranda, employs imagistic language that is highly metaphoric to describe heart in teaching: "The first image that comes to mind is… that of a big oak tree … with the idea of the central, strong trunk and the branches going out with everything being connected and interrelated" (personal communication, 28 June 2002). It is not surprising that when confronted with the notion of heart in teaching that Miranda should move into sensing and imagining; for, as Hillman (1997) reminds us: "With the heart we move at once into imagination. … as well [we move] the seat of the soul from brain to heart and the method of [teaching] from cognitive understanding to aesthetic sensitivity" (p. 109).

Miranda's attempt to recapture through structural and physiological terms the essence of personal experience illustrates that within the limits of our finite perceiving, contextualizing, and articulating, we, as humans, strive for poesis because: "the move of the heart is already a move of *poesis:* metaphorical, psychological" (Hillman, 1997, p. 109). Poesis is not verse-making nor a mode of poetry, it is "…thinking on original experience and is thus speaking in a more primal sense. Language that authentically speaks the world…is a language that reverberates the world…a language that sings the world" (van Manen, 1997, p. 13). Language is expression and what is spoken by Miranda, in image, is metaphor, is poesis, and is, according to Heidegger (1971), "…what the poet enunciates out of [her]self. What is thus spoken out, speaks by enunciating its content. The language of the poem is a manifold enunciating" (p. 196).

Like Miranda, it is through our imaginative grasp of reality enunciated in language that we formulate signification in our world. Each signification expressed through metaphor is an attempt to compel reality to give back the reverberations of deep feeling, sensation, intuition, or atmosphere. Metaphor is conversation, born out of an intense desire to reclaim and communicate the impact and immediacy of lived experience. But it must be remembered that the lived experience as described through metaphor is no longer present and what is left is the evocative and communicative power of metaphor to engage conversation or establish dialogue that not only discovers but also interprets. In our exploration of the research question (What is it to experience heart in teaching?) we will also consider the extent to which the metaphor "heart in teaching" captures the pedagogical significance of the lived experiences of in-service and pre-service teachers.

The open-ended questions employed throughout the in-depth, individual interviews and the focus group inquiries in the research stage of this project yielded lived experience accounts as data from pre-service and in-service teachers that proved essential to the investigation of the research question. One of the challenges for me, as a researcher, in collecting this qualitative data was the need to refrain from approaching lived experience(s) from any pre-conceived notion or belief that I already knew what I'd find. The truth is that I did not know what I would find and that served to heighten the evocative nature of the research question and its attendant secondary questions; such as: "What is it to attend the pathic?" " What is the pedagogical significance of these experiences for the teacher?"

On letterhead from the old Admiral Beatty Hotel in Saint John, New Brunswick, the poet Alden Nowlan penned these lines: "When you read my poems / forget the word / words mean nothing / to me / what concerns me is / the unutterable / loneliness of the / human heart" (AN 40.62.36). The central irony of this poem is that words, and thereby language, remain the essential resources placed at our disposal to explore and articulate the unutterable nature of the human heart in teaching as well as poetry. As we saw with Miranda, the sounds of words, held special in the heart, can summon vivid images and powerful feelings impossible to ignore. It is with words, inarticulate and inadequate as they may be at times, that I attempt to answer the questions posed in this research project.

I am aware that meaning exists in and between the words as they are spoken, written, or received in utterance, in listening or in reading. The tone, intention, and the address of the word are the vehicles by which the purpose of the word, in speaking or writing, is conveyed to its target audience. In this respect words, as logos, mean everything to me. If the communication is clear and unimpeded then a responsive mood is produced in the reader or listener, as audience. When this occurs a transactional bond is formed between the audience and the speaker or writer. Such a bond is referred to as a rhetorical situation and operates in much the same way as the infrastructure in a digitized telephone system that makes it possible to establish, almost instantaneously, a direct connection between the one calling and the one called without either party being aware of the multitudinous electronic and microwave links that needed to take place in order for the call to exist.

I seek to establish a rhetorical situation with my audience. It is my goal to use language to say, show and point the focus of this discussion on heart in teaching in order that meaning and meaning-making may be a shared connection, a shared telling between us as speaker and audience, and as writer and reader. I am reminded of the Biblical account that: "In the beginning was the Word [logos] and the Word [logos] … was made flesh and dwelt among us" (John 1: 1, 14, emphasis added). I like the original Greek “logos” for word that is sometimes translated as expression. Expression seems to carry more of the indwelling that I intend in and through the use of the word in this discourse. Aristotle was the first to give voice to the notion of indwelling as expression in language or in the word: "…that of which these [sounds and writing] are in the first place a showing are among all [human beings] the identical affections of the soul" (in Heidegger, 1993, p. 401). As I give utterance to the "affections of the soul" in my exploration of what it is to experience heart in teaching, I am reminded that "what concerns me is / the unutterable [word] / … of the human heart" and that in order to accomplish this purpose I need to carefully attend the expression of meaning which exists in and between the words of researchers, poets, advisors, and those teachers who were interviewed and contributed much to the development of this writing.

Conducting the research

This discourse explores the meaning and pedagogical significance of teachers' experiences of heart in teaching. In order to get to the significant stories and memories for this study, I conducted a number of recorded interviews with pre-service and in-service teachers through deep personal interviews and focus group inquiries. The questions posed were open-ended and designed to prompt investigation of the nature of heart in teaching, its auspices, and its presence as a lived experience in classroom teaching. From the personal interviews, I chose a number of the most vivid, descriptive lived experiences for inclusion in this discussion. I also use several of the lived experiences as related to me by the teachers in the focus group inquiries.

Heart in teaching, as a metaphor, is a manner of discourse that is highly evocative in eliciting teacher stories and memories of significant classroom experiences. The accounts of teacher lived experiences in attending the pathic whether extracted from individual interviews or from focus group inquires serve as a springboard into a discussion of themes and auspices essential to an understanding of heart in teaching. In conversation and dialogue, pre-service and in-service teachers reveal that they recognize "heart in teaching" as a metaphor that embodies elements of the moral, the personal and the pathic in teaching. Within the transactional curriculum of their classrooms, teachers employ everyday language to express the fundamental pedagogical meaning of their experiences with heart in teaching.

Participant research activities included: open interviews; review and editing of transcripted accounts; reflection on critical analysis of reminiscences; and, approval of qualitative data to be used in this writing. The material gathered for this dissertation reflects the perspectives of pre-service and in-service teachers on the heart in teaching. Hermeneutic phenomenology, especially in the application of interpretive hermeneutics, assists me to explore the significance of heart in teaching and helps me to articulate a pedagogical understanding of the pathic in the lived curriculum of the classroom and in pedagogical relationships.

Non-participant research activities involved study of the meaning of "heart" as it is problematized in the philosophical, psychological, pedagogical, spiritual and fictional writings of: D.T. Hansen, S. Glazer, b. hooks, P.J. Palmer, R.T. Osguthorpe, J. Hillman, D.W. Jardine, H. Cixous, A Blum, P McHugh, P. Ricoeur, H. Gardner, J.I. Goodlad, R.V. Bullough, Jr., N. Noddings, M Sarton, D.H. Oaks, E. Ellsworth, J. Tompkins, E. Fromm, T.R. Callister, The Dalai Lama and others as appropriately noted throughout this writing and in the reference list at the end of this discourse.

Through the use of participant and non-participant research, I strive to illustrate the importance of heart as principal metaphor in teaching; the importance of the spiritual as it enunciates the pathic heart; the importance of the philosophical as it applies to interpretive hermeneutics in phenomenology; and the importance of the pedagogical in understanding the cognitive and the non-cognitive domains of heart in teaching. Phenomenological research requires a deliberate "search for what it means to be human" (van Manen, 1997, p. 12) and the attentive practice of thoughtfulness respecting heart in teaching in this discussion is a deliberate search into attending the pathic as human experience, the ultimate aim of which is "the fulfillment of our human nature: to become more fully who we are" (p. 12). An integrated, attentive approach will, I believe, help us attune ourselves, cognitively and non-cognitively, to heart in teaching through attending the pathic and will better enable us, as pedagogues, to understand the experience of heart in teaching as it presents itself in the life experiences of those who live it.

Chapter 2: Attending the pathic[i] in the metaphoric heart in teaching

Conceptualizing heart as metaphor of interaction

Our everyday language is rich with a multiplicity of references to heart as metaphor. Richard I, King of England, is the lion-hearted. Mary I, Queen of Scotland and Ireland, was known as Bloody Mary because she was black-hearted. In several folk tales, witches and wenches are presented as being evil-hearted. In the Christian tradition, true worshippers come unto Christ with a contrite spirit and a humble heart. Lovers who agonizingly separate are broken-hearted. Guests who have been treated with courtesy and kindness have received a warm-hearted welcome. Critics, researchers and analysts are often involved in getting to the heart of a matter or subject. Romeo, upon first seeing Juliet remarks: "Did my heart love till now? Forswear it sight! / For I ne'er saw true beauty till this night" (I, v, 54-55).

The use of the word heart in these examples is metaphor, not metaphor as substitution or comparison, but metaphor as interaction (Black, 1962). Heart in each example acts as a principal subject in association with the common characteristics of the auxiliary or subordinate subject. The principal subject is projected upon the background of the auxiliary subject and through the symbiotic logic of togetherness is further illuminated. If we say that Richard I of England is lion-hearted or refer to him as Richard, the Lion-hearted, what exactly are we saying?

Richard as principal subject is projected upon the common characteristics or background of the auxiliary subject lion-hearted. The symbiotic logic of such togetherness, the interaction, or metaphor, might yield an understanding that Richard is … but, wait a minute, "Isn't lion-hearted in itself a metaphor that has attained its own lexical meaning?"

The Oxford Dictionary (1976) defines lion-hearted as "brave and generous" (p. 632). *The Houghton-Mifflin Canadian Dictionary* (1980) defines it as "extraordinarily courageous" (p. 761). Does the metaphor, "Richard I of England is lion-hearted" denotatively mean that he is extraordinarily generous in his courage or bravery? Or, that he is courageously generous? Does the denotative meaning of lion-hearted render all connotative meaning invalid? Might "Richard is lion-hearted" also connote images of fearlessness or defiance in the face of any and all opposition; great bravery in defending or protecting that which is valued or of importance; intense ferocity in combat against the enemy; great cunning or skill in conquering the opponent or prey; eminence in the attainment of social prestige or pre-eminence in having attained or achieved the greater part of the whole, i.e.: King of England. Palmer (1993) states: "every kind of knowing proceeds by metaphor" (p. 61) and metaphor exists to create or establish a different subject within a new frame of reference. Therefore, the purpose of metaphor is "to open our understanding to new possibilities of knowing" (p. 61).

The principal subject taken together with the auxiliary or subsidiary subject constitutes a re-descriptive power within the statement as metaphor. In this way, metaphor confers "insight" (Ricoeur, 1977, p. 87). The entire statement forms the insightful nature of the metaphor but often the focus is upon a particular word, the presence of which demands that the statement be considered metaphorically. The principal feature of insight is attained in the balance of meaning between the statement as metaphor; the word that is taken metaphorically in the statement; and, the other words in the statement that are non-metaphorical.

Metaphor, which is a form of linguistic drama, demands attention to the tension that resides within and without itself as statement. As a technique in language, metaphor suggests one thing while saying or stating something else. It is therefore possible to speak of the "cognitive content of metaphor" (Ricoeur, p. 88) that exists in and between what the sentence states and what it suggests. Another technique that acquires a similar effect in language is irony. In irony, the opposite of what is being said is suggested by withdrawing the statement at the very moment of utterance. In all such techniques, the twist or cognitive tension consists in giving an indication within the sentence of a suggested rather than a designated level of meaning.

The designated level of meaning may be referred to as the "proper meaning" (Ricoeur, p. 96) that reflects the denotative, literal, or lexical meanings of the word. The suggested, connotative, or "figurative meaning" (p. 94) is the meaning of the statement as a whole that arises from the connotative value of the principal subject, of the modifiers to the subject, and the other non-metaphorical words that assist in formulating the statement. Consequently, the suggested level of meaning in the metaphor is entirely contextual, an "emergent meaning that exists [in the] here and now" (p. 96) of the metaphor. The opposition or tension within an expression or a statement as metaphor is what Beardsley (1962) termed the "constructed" character of metaphorical meaning. In other words, the metaphorical meaning resides within "the meaning structure" (p. 299) of the metaphor itself.

Conceptualizing its constructed meaning may very well depend more on the exterior or contextual setting of the metaphorical statement than on its interior structure. It is in this context that Husserl's (1970) phenomenological analysis based on the concept of intentionality has application; language is intentional par excellence, it aims beyond itself. In the phenomenon of the metaphorical statement, language passes outside itself and its reference to a situation of discourse and the speaker's/writer's attitude as well as our understanding of it is the mark of its self-transcendence. It is the intended not the designated meaning of the metaphorical statement that reaches outside language and makes it possible for us to connect to a multiplicity of inter-linguistic and intra-linguistic relationships.

Characteristics that are normally associated with the auxiliary or subordinate subject are selected or emphasized to highlight features of the principal subject. These, in turn, are juxtaposed within the statement with non-metaphorical words to create a new field of discourse. Such "semantic collision" (Ricoeur, 1977, p. 80) or associated togetherness takes place within the sentence as a metaphorical statement and forces the designated meaning to give way to the connotative meaning and establishes the metaphor as a sophisticated instance of discourse. Black (1962) explains it this way: "the metaphor selects, emphasizes, suppresses, and organizes features of the principal subject by implying statements about it that normally apply to the subsidiary subject" (pp. 44-45).

"Heart," as the principal subject for the teacher in the metaphoric "heart in teaching" acts in a similar way to that experienced by any one of us as parent to a child or children. Heart is compared to its association with the common characteristics of the auxiliary or subordinate subject "teaching." Through the logic of prepositional connectives (to, in, of) heart and teaching achieve a symbiotic relationship that extends their individual and collective meaning. The teacher experiences heart in teaching not as metaphor but as "interaction" and through the lived experience in the transactional curriculum of the classroom which involves cultural, historical and literary association, heart accumulates auspices or qualities that give it its generative nature

Metaphor is not simply substitution or comparison; rather, it is an interaction of ideas that forces us as reader, listener, or speaker, to make the connection. The dictionary contains few examples of metaphor as diction because they exist primarily in discourse or in the living speech of the language. They show what the language really is, in its most immediate, communicative function. Metaphor, born out of the genius of commonplace usage, adds to language a potential range of connotations not possible if language were to remain solely based in the lexical or denotative meaning of words. Metaphor is a system of associated implications (Black, 1962) and in making the connection(s) we attain a fuller understanding and appreciation of its secret or mystery.

The denotative or literal function of the metaphor may be referred to as its linguistic quality in that the metaphor names an object by drawing upon one of its most distinguishing qualities. In this sense, the metaphor may be said to be representational. Objectivism utilizes the representational character of metaphor to reduce persons, their ideas, or the experiences of their lives to objects. Objects can then make things of people and their life-world. However, objectivism is primarily restricted to the linguistic half of the metaphorical construction.

The other half, the connotative function of the metaphor, draws upon the metaphorical twist or the stylistic effect of the metaphor and is referred to as its aesthetic quality. The aesthetic quality within metaphor seeks to create illusion, principally by casting the world and our relationship to it in a new, different or unusual dimension. When we observe a mother tenderly, lovingly caring for her infant child we experience the scene as heart-warming. We see the mother as being tenderhearted toward her child and her actions as getting to the heart of motherhood or parenting. Can we as easily envision the heart in teaching? Do we have personal examples that would allow us to identify the cognitive and non-cognitive relationship of pedagogical love?

There can, therefore, arise, in the meaning of metaphor, a conflict or tension between the linguistic and the aesthetic. Such a conflict rather than being dichotomous is co-existent or co-emergent and is absolutely essential. The relationship between the linguistic quality of the word(s) and the aesthetic quality of the statement is at the very heart of metaphor. Together, they constitute the full impact of the metaphorical twist; the unusual or the novel emerges from the co-existence of the linguistic and the aesthetic. The metaphor requires the coupled signification of both in order to achieve its variation in meaning.

Ricoeur (1977) refers to the quality of multiple or variant meaning(s) as the element of "polysemy" within metaphor. Polysemy "attests to the quality of openness in the texture of the word; a word is that which has several meanings and can acquire more" (p. 117). The diversity of human experience and the plurality of subjects of experience demand such flexibility in the language. That is why the metaphorical use of heart presents such a range of diversified meaning. New meaning is added to previous acceptations of the word heart without having its former meaning disappear. That partially explains why in *The Concise Oxford Dictionary* (Sykes, 1976) there are a dozen literal or denotative meanings given for heart:

> the hollow, muscular organ in vertebrates that pumps blood received from the veins into the arteries, thereby supplying the entire circulatory system; the vital center of one's being, emotions, and sensibilities; the seat or repository of emotions; emotional constitution, disposition, or mood: a heavy heart, a change of heart; capacity for sympathy or generosity; compassion: he has heart; love; affection: the child won his heart; inner strength or character, fortitude: men of heart; the central or innermost part: the heart of the financial district; the heart of the rose; the basis or essence: the heart of the problem; and, a card game in which the object is either to avoid all the hearts when taking tricks or take all the hearts (p. 496).

The Concise Oxford Dictionary also provides examples of idiomatic expressions that reference one or more of the denotative or linguistic meanings and highlight the connotative or aesthetic meaning gained through the uses of heart as living metaphor(s). Some examples are:

> at heart: essentially, fundamentally; break one's heart: to cause one disappointment, sorrow or grief; by heart: by memory or rote; have a

> heart: having compassion or mercy; have one's heart in the right place: to mean well, have good intentions; have the heart: be determined enough to perform an unpleasant task or responsibility: nobody had the heart to be hard on the boy; heart and soul: with all one's being; lose one's heart: to fall in love with; near to one's heart: important to one; take to heart: to take seriously and be affected by or to be troubled by; and, wear one's heart on one's sleeve: to show one's feeling clearly by one's behavior (p. 496).

The Concise Oxford Dictionary presents a baker's dozen of words and their meanings derived from association with the heart.; words such as: "heartache, heart attack, heartbreak, heartburn, heart disease, heart failure, and, heartfelt" (p. 496). Taken together, denotative and connotative expressions represent the varied cognitive and non-cognitive meanings of heart.

Additionally, the importance of teaching and learning as a personal and human act is often expressed in idioms of the heart. Teaching is said to be "a work of the heart." It is not uncommon to hear it said of a teacher: "s/he teaches from the heart," or that "s/he teaches with heart." Many believe that effective teaching is only made possible by teaching from the heart or that outstanding teaching comes from the heart. The notion of multicultural teaching is often expressed as "all in one heart," and true learning is that which has been learned "by heart." Novice and experienced teachers, especially if they evidence pathic or heartfelt qualities, are said to have "a heart for teaching" while those lacking in such qualities are said to be "lacking in heart" or "heartless." The ability in teaching to clearly communicate the core of a subject or topic is the ability to "get to the heart of the matter." These idioms in their application of the metaphoric heart describe various processes associated with teaching and help us attain a fuller, more meaningful, understanding of the importance of heart in teaching.

However, despite the clarity of idiomatic expressions, they lack the power to convince us of the mental dispositions of speakers or the corresponding mental dispositions of the listener or reader as respondent or referent. A language that in its definition cannot distinguish between the semantics of the word and the semantics of the sentence cannot help but assign the phenomena of change in meaning to the history and function of word usage. Lexicography, despite its attempt at presenting clear explanations of denotative meaning and strong inferences of connotative meaning, fails to achieve what Ricoeur (1977) calls "synaesthetics" (p. 120) or, the spontaneous perception of resemblances.

Within the context of synaesthetics both the linguistic and the aesthetic set the condition for the acceptance of deviation or the acceptation of the unusual. The contextual variations of the word as constituent within the metaphorical statement determine whether its acceptation is usual or unusual. The collision of the linguistic and the aesthetic gives rise to re-description, which, in itself, is an integral quality of metaphor.

Metaphor functions as a change in meaning (Ricoeur, 1977, p. 125). Through usage, in situations of discourse, in social and cultural milieu and at a precise moment, something seeks to be said that demands an operation of speech; that brings words and the finite limitations of language face-to-face. It might be said that in such situations, speech is working on language and the final outcome is a new description through metaphor of the universe of representation and resemblance. Some might argue that metaphor can seduce the unaware speaker from a further or fuller understanding of meaning. Metaphor can be misleading. It can be excluding of experience and therefore can be contested. However, it must be remembered that metaphor, as an instrument of effecting change in meaning, is a re-membering of meaning born out of the experiential nature of the human body in relationship with self, with Other in social, cultural, political, religious and educational milieus, and with the environs of the world.

An examination of the heart as metaphor in idiomatic expressions, literary devices or in ordinary speech is an extremely valuable and powerful inquiry. This is made more so by the realization that its use in our language is based on lived experience. Lived experience has not only employed the lexical meaning of the word heart but through metaphorical thought and expression has extended its meaning and application into a distinctive mode of achieving insight. Metaphor brings the separated yet communal components of self and life-world together in a unified whole. If we are to comprehend the metaphorical nature of heart in teaching we cannot do so independent of its experiential base as revealed by classroom teachers in deep individual interviews and focus-group inquires.

As we explore the metaphoric heart through the dimensions of hermeneutic and phenomenological inquiry we come to recognize that heart remains ineffable. The lexicographical examples employed above help us to realize that we can denotatively and connotatively define or take meaning from the use of heart in varying contexts.

Hermeneutically, we can fashion or design meaning that helps us to better situate ourselves in terms of our understanding, or our knowing of the metaphoric heart; and phenomenologically, we can more closely approximate a felt response to the making of meaning of heart in different lived experiences. These avenues of investigation are essential to a realization that heart when applied to teaching speaks of the ethical; the ability to act in accordance with the principles of right and wrong in facilitating the conduct of [an individual or] a group (*The Concise Oxford Dictionary*, 1976, p. 355).

Nevertheless, it may be easier to give an example of what heart in teaching is not rather than to give an example of what it is:

> I went up to Mr. W. at his desk and asked him: "Can you explain to me how I do this Check Point?"
>
> Mr. W. said: "You do it out of the notes you copied down off the board two weeks before the Christmas break."
>
> "But I wasn't here! I was sick with pneumonia the past month."
>
> "Well, I guess you're screwed then!"
>
> I was really shocked by his reply and said something like: "Oh, thanks a lot, I guess."
>
> Mr. W. responded, "Well, you could use your textbook and look up the material."
>
> And I was: "Like man, how am I going to do this; that's 60 pages?" I start to read but I'm just not getting it at all (Justin, personal communication, 08 January 2002).

The compressed dialogue in this lived experience indicates the teacher's abruptness and indifference toward the student. The student's direct request for help is met with sarcasm and dismissal. Such a response can be seen as being "without heart" or "heartless" and illustrates in a very immediate way for the student the separation that exists in this teacher's response between the head and the heart. What is it that the teacher wants, expects or needs from the student? The student's pathic request for assistance is repelled by the teacher's pragmatic response. The use of pragmatism, not to mention sarcasm, in this lived experience blocks the development of any sensitive, meaningful, and connected learning that might occur within a supportive and caring context. Is the teacher's response a way of remaining disconnected from his student? Is he attempting to keep separate a sense of the personal and a sense of the professional? Does the pedagogical call emanating from the student frighten him into a pragmatic response that is an act of self-defense?

The vulnerability of the young child, whether in the home or the classroom, should bring out the best, the most virtuous, or the ethically right action in parents and teachers. Deciding on what course of action or response is good or not good for a child gets to the heart in teaching but does not, of itself, define heart in teaching. Teacher intentionality, responsibility, dependability, and competence are essential qualities in helping us to answer the question: "what makes a good teacher?" But, more importantly, one might ask: "what makes a teacher's intentionality, responsibility, dependability, and competence right or appropriate for the lived experiences of the classroom?" Inevitably the answer lies in the ethical; and, I would suggest, resides in and emanates from the teacher's ability to attend the pathic (van Manen, 1998) in heart in teaching.

The deep thoughtfulness developed throughout this dissertation is grounded in phenomenological research or, more specifically, hermeneutic phenomenological research. As mentioned above, I employ hermeneutic phenomenological research to investigate what it is to experience the fullness of living heart in teaching. I draw upon hermeneutics for interpretive meaning and understanding; and I draw upon phenomenology to elucidate the auspices (favorable influences or caring attunement) of heart in teaching as revealed in the personal anecdotes, observations, and the reconstructed life stories (van Manen, 1998) of those teachers, including myself, who have either been originators or recipients of heart in teaching.

In addition to personal anecdotes and life stories I examine heart in teaching and its attending auspices as presented in selected literature, and in the audio-taped interviews of pre-service and in-service teachers who participated in the research for this study. I incorporate into this writing my own literary style in the presentation of anecdotes and life stories drawn from my experiences as a narrator and educator of thirty years. I look to the spiritual as it manifests itself in Judaeo-Christian teaching in Western culture and the teaching of Buddha in Eastern culture to help me better understand the ethical dimension of heart in teaching because "[i]n phenomenological research description carries a moral force" (van Manen, 1997, p. 12).

The combining of hermeneutic inquiry, phenomenology inquiry, metaphoric inquiry, literary/thematic inquiry, and narrative inquiry form in this study the multi-method nature of qualitative research that Denzin & Lincoln (1998) described as a "bricolage" (p.3). The application of a multi-method of inquiry, while having the appearance of being "pieced-together" (p. 3) effectively provides valuable insight into an understanding of the metaphoric heart in teaching; but it does not lead to an emphatic definition of heart in teaching. Several of the compositional elements of heart in teaching are brought into relief through the multi-method inquiry approach as evidenced in teacher anecdotes and narratives but heart in teaching remains its own logos and is essentially ineffable. What then is the purpose or contribution of this dissertation?

Rationale for staking this dissertation territory

When I came to the University of Alberta, one of the questions frequently asked of me was: "What is the area of your dissertation?" or, "What are you writing about?" Having settled that question in my mind before my arrival, I tentatively replied: "heart in teaching." The more I gave my response and the more I attempted an amplification of the purpose of my research topic, the more positive reinforcement I received from practicing or in-service classroom teachers, professors, and pre-service teachers. As I researched the topic, I came to realize that there were many who were preoccupied with the topic and were focused in their writing on articulating the role of the heart in relation to and set against other bodily organs, most especially, the brain. For example, a workshop held in the fall of 2000 in Vancouver and entitled "The Mind and Heart in Teaching" was focused on the balance between the head and the heart or as it might be expressed between the cognitive and the non-cognitive, or the pathic.

Nancy, a teacher of ESL (English as a Second Language) describes the balance between the head and the heart in teaching as the "art of our craft as teachers." She believes that the craft of teaching is best represented in a transactional classroom where a community of relationality has been established upon the central principle of respect and where there is as a direct consequence, a strong sense of people working together in community. Nancy explains:

> Our role, as teachers, is to lower inhibitions and increase trust. That is the key to building people up in a safe, secure and risk-taking environment. We need to create an environment where students can do and be; and, where they can show what they are capable of doing and being (personal communication, July 2002).

The notion of balance between the cognitive and the non-cognitive is not new. Over thirty years ago, Brown (1971) writes persuasively of his notion of "confluent education" and describes it as both "a philosophy and a process of teaching and learning in which the affective domain and the cognitive domain flow together... and are thus integrated in individual and group learning" (p. 10). The affective domain refers to "the feeling or emotional aspect of experience and learning" while the cognitive domain refers to "an intellectual functioning of the mind in knowing an object" (p. 10). Despite being personally convinced of the confluent nature of the affective and the cognitive in education, Brown laments, "schools have focused almost exclusively on cognitive learning" (p. 10). That statement could well be written with equal validity and lamentation today. Schools have continued to focus almost exclusively on cognitive learning while giving little or no attention to non-cognitive learning. One might well wonder why over three decades of educational thought, reformation, and restructuring have not yielded a greater awareness of the symbiotic relationship between the emotive and the intellectual in teaching and learning. There are perhaps a number of reasons why the cognitive has remained hegemonic in education but for purposes of this study I will focus briefly on three that are strongly interconnected.

A sordid boon!

The first reason is suggested in the opening quatrain of William Wordsworth's sonnet "The World Is Too Much With Us; Late and Soon:"

The world is too much with us; late and soon,
Getting and spending we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!

Retrieved 03 Sep 2003 from: www.online-literature.com/wordsworth/546/

The world is too much with us in the psychoanalytic eros of our postindustrial age. The drive for self-preservation has given rise to a global preoccupation with economic fundamentalism, "getting and spending we lay waste our powers;" and a desire to make private what presently remains public in the educational system: "we have given our hearts away, a sordid boon!" The egocentricity of private consumption gives preeminent consideration to the individual needs of self-sufficiency at the expense of public consumption that benefits the needs of many in the context of others. The New Right agenda of governments beginning with Reagan in the United States and Thatcher in Great Britain has promoted the neo-liberal principles of free market, individualism, and minimal state interference in conjunction with the traditional conservative values of class structure, authoritarianism, and hierarchical public order in the state. The cultural ideology of the New Right celebrates technology, scientific advancement, individualism, and competitiveness in a global context. In such an environment, emphasis has shifted to human intellectual and technical development in an effort to gain economic advantage. Human capital is the lever and education is the fulcrum to overcome resistance to sustained economic growth and economic dominance in the global marketplace: "little we see in Nature that is ours."

The New Right movement stresses that competitive advantage is the golden fleece and goes to the nation-state or jurisdiction with the best educated human capital. Learning holds the potential of transforming "information into knowledge, knowledge into intellectual capital, and intellectual capital into an economic engine that [will] increase competitiveness and wealth" (Harrison & Kachur, 1999, p. 61). The transmutation of knowledge into commodity is a key element in gaining market edge. It is also a key element in increasing the mobility and transference of power, influence, and control throughout a global environment. The age-old question: "What knowledge is of most worth?" is given a neo-liberal twist in post-industrial education and is essentially answered in the promotion and marketing of knowledge as commodity in a human-capital resource-model.

The irony, as Wordsworth pointed out from his keen observations of the first industrial revolution, is that the more we, as humanity, are driven by a "world … too much with us," the more we clamour ("getting and spending"). The more we clamour, the more we "lay waste our [human] powers" and, the more "we have given our hearts away." In the context of global education, cognitive or intellectual knowing predominates as new technology and skills-based learning while non-cognitive and pathic knowing is essentially ignored. As an example of direct proportionality, the more we, as humans, are driven by the eros of self-preservation, the more we diminish our human potential.

The impact of brain-based learning

The second reason why the cognitive has remained dominant is to be found in the proliferation of research and writing focused on brain-based learning. A "brain-based learning" net-search on www.google.com produces thousands of results. The decade of the 1990's witnessed an explosion in the emphasis on psychological and physiological cognition and its effects on learning. Numerous papers were published, and numerous conferences, workshops and seminars were presented on the brain and the learning process. There presently exists a plethora of brain-based learning research articles, training programs, and published materials available to teachers for application with students in their classroom.

Caine & Caine (1994) in *Making connections: Teaching and the human brain* illustrate the depth of cognitive theory and the growing conviction that educators can no longer remain on the sidelines while neuroscience reveals important information about how the brain learns. The scientific and the technological are claiming center stage in the assault on the last frontier in human existence; namely, the brain and human knowing. As a consequence, many educators have erroneously hyperbolized the effects of brain-based learning and its application as a panacea for all that ails classroom management and student learning. Research in brain-based learning does not prove one classroom strategy to be better than another; however, it is generally acknowledged that when teachers have an understanding and appreciation of how the brain develops, learns, and organizes itself, they will make better decisions about teaching and will be better prepared to more effectively implement the strengths of multiple intelligences, learning styles, cooperative learning and other strategies.

While much of the information gained from the explosive research into brain-based learning has been instructional and enlightening for classroom teachers, many cognitive and meaning-oriented learning theories and/or perspectives have been mistakenly represented as brain-based learning. Such misrepresentation distorts the effectiveness of brain-based learning and serves to obfuscate the realization that brain-based learning is ineffective in addressing the dynamics associated with pathic or non-cognitive learning. If we, as pedagogues, are truly committed to living heart in teaching, to educating the "whole child" in the lifeworld of school then we must recognize that neither the head nor the heart is supreme in the body. Both are essential in balancing the dimensions of bodily living and bodily knowing.

Accountability = cognitive - non-cognitive

The economic fundamentalism of education within nation-states in a global environment and the scientific principles of brain-based learning combine to provide a framework for selecting the methodologies that will maximize cognitive learning and make teaching more effective and efficient. Such a combination gives rise to a company mentality within teaching. The educational benefits of public schooling for the consumer-student are measured in terms of efficiency and accountability.

Efficiency and accountability as applied to public education constitute a third reason why cognitive learning remains privileged in our post-industrial education systems.

Competition among students and competition among teachers, their classes and schools is seen as beneficial to all participants. Downey and Landry (1992) wrote that for teachers and students in New Brunswick "competition against high but reasonable provincial standards can generate excitement and greater effort" (p. 17). The premise upon which this statement is based is that competition acts as a cohesive force and connects teachers and students as they strive together, in a common cause of mutual achievement, to meet the standards of external measurements.

Educational jurisdictions are increasingly enacting policies or legislation that legitimize competition while holding all public schools accountable for their educational performance. However, accountability, as interpreted by policymakers, teachers and parents, often means different things. It can refer to achieving agreed-upon high standards; it can mean a variety of rigorous assessment instruments; it can mean a distribution of responsibility for high quality educational achievement among all stakeholders in education (teacher, student, parent, and school, district and provincial administrators); it can mean access to resources or conditions that will ensure educational success; and, it can mean the continuous and reflective use of student-based and school-based data that will ensure continual progress within student learning.

My experiences in education have taught me that there are essentially two types of data in education, hard and soft. Hard data is quantitative in nature and is derived from cognitive teaching/learning and the reporting structure or organizing principle of the traditional education system. In the classroom such data is normally collected through specific questioning of facts as reflected in written recall on tests, quizzes and examinations. Hard data because of its reliance on the cognizing of factual information is thought to be objective while soft data is thought to be emotional and therefore subjective.

Soft data is evidenced in the responses given to King Lear when he requests that each of his three daughters Goneril, Reagan, and Cordelia profess their love for him in exchange for a third of his kingdom. However, King Lear is not soft-data wise; he is not able to distinguish between the hollow, yet flattering and deceptive avowals of Goneril and Reagan and the heartfelt expression of true endearment from Cordelia. His blindness causes him to banish Cordelia and apportion her share of his estate to Goneril and Reagan. On the surface it would seem that King Lear's proposition is a straightforward request of love for land. His goal is to bequeath one third of his estate to each of his daughters in exchange for their avowal of love for him.

But there is more to the love-for-land request then a surface glance might suggest. If we examine the request more closely we find that it is actually a transaction or a business deal. In exchange for the transference of title to a third of his kingdom, each daughter was to place before him, as exchange, a profession of her undying love and affection to him as the only male in her life worthy of her total devotion. Soft data was required in exchange for hard data, the expression of heartfelt feeling as the purchase price for property. The central flaw in King Lear's character is not his pride or vain-gloriousness, although both are obviously present, but his blindness or inability to accurately assess the genuineness of the qualitative data he requests in exchange for his quantitative property or land.

A similar situation exists in education today. Teachers are unable, or perhaps unwilling, to accurately assess soft data as a legitimate, genuine form of assessing student progress or success. Part of the problem for teachers is that no reliable instrument has been devised for measuring the authenticity or genuineness of soft data and in the present climate of intense political and economic demands for efficiency and accountability in public education, teachers are reluctant to implement, in part or in whole, a system of evaluation or assessment that is not solidly grounded in what Stein (2001) refers to as "the cult of efficiency." Soft data is characteristically non-cognitive and often pathic. It is derived from how teachers and students reflectively perceive, sense, or experience the learning process and how such "retrospection" (van Manen, 1997, p. 10) is then incorporated into a pedagogical approach that focuses authentically on heart in teaching.

One difficulty in developing assessment instruments that are capable of measuring soft data are partially imbedded in the notion of accounting; namely, the concept of counting or sequentially numbering objects and/or things. Such precision is not easily obtainable when measuring soft data. Another difficulty is the notion of reckoning within accounting. Reckoning requires someone to give an account of the importance or worth of a person, place, idea, or object. Such a process first requires an assessment (usually critical) and then the rendering of a judgement based on the assessed worth or value of that which is being accounted.

In education the benchmarks for assessment and thereby accountability are set by district, provincial/state, and national standards. In the broadest sense, accountability in education is reduced to developing clear, agreed upon standards for gauging the relative success of student performance, and the ability to affect change in schools when the level of success does not measure up. These standards in large part form the basis for judging what students are expected to learn. In effect, the transaction or business deal in education is the procurement of a diploma, certificate or degree with marks. Marks are customarily awarded for the attainment of hard data or the cognitive (gnostic and intellectual) knowing of subject matter as facts or content material.

Traditional instruction focuses on the memorizing of what can only be described as surface knowledge. It has been, for the most part, teacher-dominated, a delivery model to which traditional resources, such as textbooks, lectures, and appropriate videos or movies, are closely tied. Traditional assessment is based on quantitative data. It is often carried out with multiple-choice and true-false tests that are designed to find out whether students can answer the questions posed by the teacher or found in the textbook.

In the area of classroom management and discipline, teacher/student interactions are governed by the assumption that students are viewed and required to view themselves as responsible for their own behavior and for the progress and behavior of the group. In this context, teachers see discipline as maintaining the "good behavior" that enables students to absorb information that an official curriculum or teacher plan determines. Students must accomplish learning within an inflexible framework, because the process time for learning is closely guided by an external and often artificial schedule, which is antithetical to reflection:

> I remember being called upon by a teacher who didn't give you enough time to think and it used to really annoy me. He'd say, "You know the answer; where or what is this?" You'd just start to think about it and he'd ask someone else. And I would think, "It's not that I don't know, you haven't given me enough time." There's a real game in that for some teachers; it's all a timed game. I didn't want him to go to the extreme of giving me thirty minutes because if I took that long I probably didn't know the answer in the first place but to not give me time to collect my thoughts, because it takes a minute or two for me to get going, is insulting to me and to what I know I know (Rosalie, personal communication, 04 August 2002).

Time is even more compressed when teacher/student learning and the acquisition of knowledge increasingly takes place on the computerized platforms of information technologies. The technological interconnectedness of infodata which has greatly contributed to computerized reasoning is a major characteristic of the post-industrial knowledge revolution and it is expanding at an exponential rate. As a consequence, educators are required to re-examine the relationship between teaching and learning and the incidental learning that takes place between the student and the programmed, dimensional reality displayed on a computer screen. Computerized learning is essentially reasoned, rational, and non-pathic in the sense that it is separated from the richness of human experience. Davy contends that: "At the heart of real life is working with people, being with people, understanding people…. As long as classrooms include real teachers, cognitive development cannot, in the nature of the situation, be divorced from emotional, social, and moral experience" (in Cuban, 1986, p. 97).

Despite the electronic accessibility of computerized learning for teachers and students in the classroom, educating the cortex is not educating the whole child. The cognizing, rational intellect is an important and fundamental part but still a fragment of a child's learning. The advanced use of technology in the enactive climate of learning in the classroom has, I believe, in large part been limited by the awareness that computerized learning cannot deliver on the human content of teaching nor enhance the pathic connections within classrooms. As a consequence, computerized technology has been used to actively promote CAI (computer-assisted instruction) in computer, technology, and electronic labs and to support traditional assessment in replicating and scoring paper-pencil tasks.

All too often advocates of technology in public education have promoted computerized programming as the new paradigm and have argued that public schooling as an education system based on jurisdictional (provincial/state, national) standards must be regulated by learning that is efficient, cost-effective, and computerized. All too frequently, the technological reality of computerized assessment is that after students are effectively taught a subject, inundated with facts, statistics, and other bits and bites of information they are tested using a limited-response, computerized examination that is a simulation of a number two HB pencil test. Electronic marking of computer-generated, limited-response tests affords timely feedback on students' knowledge of specific facts. It does not help the student understand the context of the subject being examined nor the significance or relevance that the infodata have for her/him or for society in general.

Evaluation in education should do more than focus on determining what students can or cannot do; it should focus on bringing out the individual student's potential. In a classroom setting, there is not necessarily one right way for students to handle an assignment. Teachers must overcome their conditioned, if not natural, preference for conveying information tied to directions and exercises for students to do it the *right way* rather than to explore and experiment. Authentic assessment includes, but moves beyond, paper-and-pencil tests in allowing students opportunities to demonstrate their unique learning style and acquisition of knowledge.

Authentic assessment should include students participating in and evaluating their (and peer) learning process and progress. It should include response journaling and portfolio assessment. In my experience working with a number of teachers who employed portfolio assessment, we found it to be an accurate way to assess students' work throughout an entire course or a unit of study. By engaging students in authentic assessment, I and the teachers in our school, discovered, that over time, it was possible to achieve a deeper, more holistic understanding of the student's achievement in reaching intended learning outcomes. Brown (1971) highlights the necessity of developing authentic assessment when he points out that: "the cold, hard, stubborn reality is that whenever one learns intellectually; there is an inseparable, accompanying emotional dimension" (p. 11). Authentic assessment, to be authentic, must take into account that which is intellectual or cognitive in learning without ignoring the visceral or non-cognitive.

Outcome-based achievements, provincial/state exit examinations, and national college or university entrance examinations introduce competition and competitiveness as an intensely cognitive and intellectual activity in the pedagogical relationship between teacher and student(s). The visceral or emotional activities, which are essential to establishing meaning within the pedagogy of teaching and learning, are not attended. The impact and importance of the pathic auspices of heart in teaching on student learning and knowing are either ignored or replaced by the artificiality of false hope and vain pride in competition. Intense formal accountability standards applied to public education result in a division of students into winners and losers, those who can do academically and those who cannot.

In the market-driven economy of marks at the high school or senior years level, students who have the demonstrated ability to do well academically are encouraged to enroll in honours, top-level (level 1), or AP (Advanced Placement) courses. Students who have demonstrated that they can do well academically are encouraged to enroll in college preparatory, tech-prep, or level 2 courses while students who have demonstrated that they either do not do well academically or who, because of learning difficulties, cannot do well academically are counseled to enroll in level 3 courses that result in high school completion but not necessarily high school certification.

Education as an economic entity

> Justin is entering his second year, grade 11, in a large, urban high school in Alberta. Although a strong athlete and a gifted artist and musician, Justin struggles academically. He has been diagnosed on three separate occasions in his public school career and it has been determined that he has several invisible learning disabilities. He is dyslexic, primarily in reading but in mathematics as well. He suffers from ADD (Attention Deficit Disorder). He has little to no short-term memory recall and is delayed 9/1000th of a second in his mental processing speed. He compensates for the academic challenges of the classroom by pushing himself to excel in team sports, art, and music. Unfortunately, he overextended himself in the first semester of grade 10 and came down with pneumonia that required bed-rest for three weeks just before the final semester examinations. He failed Science, passed the compulsory Math and compulsory English courses but did not achieve the requisite 65%. As a consequence, he was advised by one of the high school guidance counselors to take courses in a third level stream that if followed to the end of grade 12 would result in a high school completion certificate but not a graduating certificate (personal communication, 12 April 2002).

A high school completion certificate would not permit Justin to enter any post-secondary institute directly from high school. He would have to wait until age 21 and apply for entrance as a mature student. He would be employed in the labour force for a period of four years before becoming eligible for post-secondary education whether in physical education, fine arts, or graphic artistry. During that same time many of his high school friends would have graduated with their first university degree or completed training in an accredited technical program.

When Justin's parents sought explanation from a vice-principal and the guidance counselor at the school they were informed that the school had a minimum 65% policy on compulsory courses in English and Mathematics that had to be attained before a student would be enrolled in academic courses in grade 11. Academic courses led to final provincial examinations at the end of grade 12. When asked whether such a policy was a provincial, department, district or school policy, it was revealed that it was a school policy with the support of the city district.

The purpose for the policy was to reroute (stream) students who were academically weak away from courses that required the writing of a final provincial examination. While it was conceded that such action resulted in students being streamed into a dead-end education route, the school felt obliged to adopt such a strategy to vouchsafe the integrity of the school's average on provincial examinations because such results were published annually in local and provincial media and formed the basis upon which many parents and students chose their high school.

As a former classroom teacher and middle/high school administrator, I can understand the motivation of the school personnel to maintain high academic standards. Finances and budget are awarded to the school based on enrolment and on academic achievement. The higher the percentile of achievement on provincial examinations, the greater the number of students who are attracted to the school and the more dollars that flow into the school to pay for both human and material resources which benefit those students who do well, or very well, academically; and so the cycle continues.

However, the problem that emerges is that: "Education, once considered a necessary function of society, is now viewed as an economic entity, with profitability often determining educational decision-making" (Smith, 2002, p. 40). The devolving responsibility and accountability associated with education as an economic entity eventually and inevitably gets to the level of the school and the classroom where administrators, guidance counselors, and finally, individual classroom teachers are under ever-increasing pressure to perform, to prescribe, to predict, and to produce measurable student learning that matches or exceeds predetermined outcomes or standards of achievement.

Despite attempts at reasoning or understanding why schools involved in high-stakes testing do what they do, I am left with a number of nagging questions: "What is the worth of an individual student within a public education system?" "Can we get at such worth through marketization and commodification of education?" "Are some students the object of systemic victimization or, are they simply as subject, ignored by the school's cult of efficiency?" "In post-industrial Canada, is public education increasingly being linked to social, political and economic efficacy rather than the ineffability of deeper moral, ethical, and ideological matters associated with heart in teaching?"

Smith (2002) has referred to teaching in a technological world as "coaching" and states that: "the classroom is no longer isolated from the world" (p. 40). Indeed, the classroom has become the court, the arena, or the playing field, and the students as the individual members of a team are in competition with each other and with the curriculum. The curriculum is not something that embraces, that activates, or that enwraps; rather, it resists integration into the lives of students. It is an object to be challenged because it is viewed as external to them as learners. The curriculum-as-subject is to be conquered and the measure of the learner's success in the conflict is the mark or score, usually out of a maximum 100 points or percentage. The higher the score, the closer a student gets to the maximum of 100 in individual achievement, the more s/he becomes defined within the system as a winner. The higher the aggregate score of the entire class, the more efficient and effective is the teacher; the more successful s/he is as a coach, the more s/he is a winner. Strategies and techniques inform both teaching and learning in an effort to meet the demands of external testing and the realization that school-to-school results will be publicized in local newspapers for public scrutiny and consumption.

Competition results in students within classes, and between classes, and between schools being labeled as winners and/or losers. Competition is not based on the pathic or the visceral domain but on the intellectual or gnostic domain of learning. Teachers, to survive and succeed in the system, become test-wise and instruct their students to become so as well. Teaching becomes instrumental of the system and knowledge, the end-result of learning, becomes commodified. The learner in her/his educational achievement is forced to become a divided persona. The student psyche is divided against itself; pre-eminence is given to the cognitive at the exclusion, and over time, the negation, of the non-cognitive, and the pathic. In this context, all students, even the winners, are losers.

Becoming the other kind of teacher

When I recall the students in competitive academic settings, I am reminded of an experience that Rosalie shared with me in the interview that I conducted with her as part of the research for this project. She relates:

> I remember being in Summer School for Math in grade 10 and in Summer School for Math in grade 11 and ended up taking grade 11 Math in grade 12. I understand what it's like to just not get it, to work, and work, and work, and not get it, and to have someone … I had two kinds of teachers for Math. I had the one who picked on me: "Rosalie, why don't you go up to the board and answer that question?" And, I think: "If I get up and walk up this aisle to that board at the front of this classroom, I'm just going to die because I know I just can't do the question. I knew when he wrote it on the board that I couldn't do the question." Then there was the other kind of teacher who would quietly walk over and say: "If you don't understand; come and see me at lunch hour or after school" (personal communication, 04 August 2002).

Teachers who determine to be the "other kind of teacher" invite, rather than expect students to connect with him/her and enter into a meaningful teacher-student relationship. They determine to create a community of learning in each of their classrooms, one in which students sustain their confidence and dare to risk in order to succeed. They determine to build a relationship with each of their students so that together they can experience and celebrate achievement as "ours" not "theirs" or "mine". They incorporate into their teaching Palmer's (1993) belief: "that real learning does not happen until students are brought into a relationship with the teacher, with each other and with the subject" (p. xvi). van Manen (1991) has argued convincingly that such a relationship is pedagogical in nature. Their approach to being the "other kind of teacher" is not only based on educational philosophy, method, or practice but on an attitude that is appropriate to the responsibility, intentionality, and relationship that should exist naturally between an adult and a child.

The curriculum-as-subject is one aspect of pedagogical relationship and gains relevance for the student precisely because it is something about which the learner can feel; it is something that s/he experiences as part of their learning. In the creation of a learning community founded upon pedagogical relationship(s), teachers (who would be the "other kind of teacher') "must attend not only to that which motivates but to that which sustains as well" (Brown, 1971, p. 10).

I contend that if we are to be affective as well as effective in teaching, we must attend the pathic. If we, as teachers, do not carefully attend the pathic we cannot fully attend heart in teaching. I use a personal example to illustrate an incident in my life that was for me a lived experience of attending the pathic. While the incident is not specifically related to a classroom setting it is highly instructive of attending the pathic and serves to reinforce the principles associated with pathic knowing and learning that must be taught in classrooms if heart in teaching is to receive the attention and privilege that is requires.

"I was going to let you squeeze my heart."

"Now make a fist and let's see if we can find a good vein. I see that we have left some scarring from previous donations. Are you sure you want me to use this arm? Wouldn't you be more comfortable if I switched to your right arm? No, well let's begin. Take a deep breath, hold it." The needle is inserted with only slight discomfort and the flow begins.

Jill, my nurse, begins to label the various vials and the bag that will soon be filled with my "gift of life that is in me to give". She notices that I am O Negative and remarks that she too is O Negative: "We're a very special breed," she says as she continues to peel stickers and label. "There's only about 7% of all those of us who donate that are O Negative and only about 46% of the population that ever bother to donate and a much lower percentage of those who donate on a regular basis. You're one of the rare ones. What's this your 29th time? You're a regular pro. Well done!"

I remark that we are universal donors but unfortunately as recipients we can only receive from another O Negative. She stops her labeling, looks me straight in the eye and pats the back of my hand and says: "I'll give you my blood when you need it. I'd do that for you." I reply, less emphatically, "I'd do the same for you."

I'm looking into Jill's eyes; she's told me that Jill means gifted one, and I strangely feel that we have entered into a covenant not for life but "For Life" that is older and more enduring than the mortal bonds of brother and sister. Who is this person with whom I feel such a life-giving connection? We talk of children and grandchildren, the living and the dead, of the presence of those who have departed in our daily lives. We converse of promptings, of inspiritings, and of insights that illuminate the soul and give comfort to a suffering heart. All this transpires in just a few short minutes.

She looks down at the bag filling with blood and asks: "How are you feeling? Would you like something to squeeze?" I reply, "No, I'm doing just fine thank-you." I don't really understand the look in her eyes as she says, "Oh, that's too bad, I was going to let you squeeze my heart." I think to myself, “this can't be for real,” and then notice that she's gazing at an object on the table near the head of my bed. I turn my attention to the table and there on a silver tray is a replica of a human heart. This is no rubber squeeze toy; this is definitely a human heart. It is so real in its shape, color, markings and size that I am immediately taken aback.

It has only been a quick glance, so why do I suddenly feel as if a hand has entered my breast and is rhythmically squeezing my heart forcing with the strength of each contraction the blood out of my body through the needle and the tube into the plastic bag that waits below. Why this surrealism? I can literally feel the pulsating pressure of another's hand enveloping my heart and forcing the lifeblood out of me. I suddenly become aware of two hearts, one that is involuntarily throbbing within my breast and one that is being controlled by the contraction/relaxation of an unseen hand. But the strangest sensation is the feeling of warmth, of energy that envelops my physical heart. I cannot adequately describe it; I just know that it's there. I sense it, I feel it, I know its presence not through intuition but through sensation. I recall Sardello's (1995) words: "…the heart is actually the organ that senses, in a synthesizing way, the inner activity of the senses. …from the viewpoint of experiencing, that sensing is the I, the imaginal heart" (pp. 148-149). I am experiencing firsthand, for myself, the I, the imaginal heart. It is a tremulous pulsating of sensations; what a rush!

The buzzer sounds. "Oh, you're done quickly," Jill says, "O Negative people are usually fast bleeders." After I've demonstrated proper clotting I'm invited to go for refreshments. Before I leave, I thank Jill for her attendance and her presence to me during our brief conversation. The cookies and juice are uneventful; my mind keeps hitting the replay button on Jill's words: "Oh, that's too bad, I was going to let you squeeze my heart." Each time I hear her words repeated, the strange sensation re-enters my breast and envelops my heart. I feel its presence powerfully within me now as I reach for language in a futile attempt to explain what has happened and is now happening to me. Is this sensation what it's like to fully, pathically, attend the heart in a lived experience?

Attending the pathic

I use the verb *attend* in its original Old French and Latin transitive form to mean, respectively, "to expect, wait for" and "to stretch one's mind to" (Klein, 1966, p. 124). Hence, attending which embodies the concept of *tend*: "to move in a certain direction" (Klein, 1967, p. 1586), means to stretch, extend or direct one's mind toward a specific course or direction. Attending is an active, not a passive, verb and in the case of education, it demands an intended, or intentional, pedagogical action on the part of the teacher toward his/her teaching. Pathic teaching (van Manen, 1999) requires a deliberate or intentional felt understanding of ourselves as educators, and of our students as Other(s), in each learning situation. The pathic is not an event. It is an experience of felt response and is a topic that is best explored sensitively through inquiry and reflection.

Pathic, like *empathy* and *sympathy*, etymologically finds its base in the Greek *pathy* or *pathia* meaning affection, passion or feeling for disease and suffering (Klein, 1967, p. 1139) and is closely associated with *pathos*, another word stemming from the same root, and meaning the "quality which arouses pity or sorrow" (p. 1139). In the larger context of lived experience, *pathic* refers to the felt emotion, the receptivity of mood, and the shared sensibility of being in the world as One and as Other. If we want to more fully understand the pathic we must attend to how it presents itself in life by Others; by those who live it (van Manen, 1999).

The enactive dimension of the pathic cannot be understood through media that are principally designed to transmit cognitive meaning. Students cannot make rather than take meaning from their lived experience(s) without themselves attending the pathic[ii]. Cognitive insights, no matter how attractive or well presented cannot call forth or elicit pathic experience in the transactional curriculum of the classroom. I use transactional as a designation for the confluence of all curricula within the classroom. Specifically, it refers to the ebb and flow, the back and forth, the give and take of all human relationality that takes place within, between, and among the lived experiences in the classroom. It subsumes the curriculum-as-planned, the hidden curriculum, the null curriculum, the lived curriculum of each child, and the lived curriculum of the teacher. It is within the transactional curriculum that the mediating influence of heart in teaching as manifested in the pathic is most fully evidenced. It is in the transactional curriculum that the differences in curricula coalesce and co-originate in their integration.

However, without careful attending, the pathic is in danger of being suppressed, if not eliminated, by an over-reliance in education on cognitive learning. The noncognitive meaning of the pathic cannot be addressed through cognitive insight. The pathic cannot be perceived, nor received, in an educational world in which feeling for an Other or the emotive state of being is absent or marginalized (van Manen, 1999). It must be recognized that within the relationality of the transactional classroom, human beings, be they adult or child, have an implicit felt understanding of themselves and others. As it relates to teaching, attending the pathic is the direct and logical extension of the application of heart in teaching.

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[i] I am indebted to the idea of "pathic" as it finds expression in the academic writings of Max van Manen. He began to use the term in the early 1990s and continues to use it today in his scholarly discussions of pathic knowledge, pathic language, the pathic nature of evocative text in the varying, yet complementary, contexts of curriculum, pedagogy, healthcare, and phenomenological writing.

In his contributions to phenomenology and phenomenological writing: he explored the etymological roots of pathic and introduced its applicability in scholarly research. He added greatly to the sporadic distinction of the gnostic-pathic in the writings of the Dutch psychiatrist Van den Berg and the German phenomenological psychologist Strauss by comparing and contrasting the pathic to the medicalized, intellectual, and theoretical knowledge of the gnostic. In coining the word and its application to teaching, as well as nursing, he introduced a mode of inquiry that posits teacher knowledge as pathic in that knowledge resides in action, in temporal and corporeal being, and, in situational and relational knowing. Pathic knowing is a sensitivity and a sensibility to the non-cognitive, experiential, personal, moral, and emotional dimensions of being and becoming in the world of teaching.

In addition to the references listed at the end of this research project, the following papers further van Manen's discussion of the pathic:

van Manen, M. (1996, December) The gnostic and the pathic hand. *Proceedings of the Asia-Pacific Human Science Research conference.* F. Kretlow (Ed.). Victoria, AU: Monash University.

van Manen, M. (1999). The pathic of pedagogical practice. *Discussions on educational issues.* P. Kansanen (Ed.). Helsinki: University of Helsinki Press, Issue VIII, pp. 75-97.

van Manen, M. (2002, February). Editorial introduction: The pedagogical task of teaching. *Teaching and teacher education: An international journal of research and studies.* Elsevier Science Ltd., pp. 215-224.

[ii] While I am grounded in the ideation of the pathic as van Manen has developed it, I apply the notion of attending the pathic somewhat differently throughout this research project. I view the pathic as pre-conditional to the relationality that needs to exist between teacher as adult, and student as child. I seek to demonstrate through the primary resources of pre-service and in-service teacher

accounts that attending the pathic in pedagogical relationships is based on the principles of intentionality, appropriateness, and responsibility; which are in part, pre-reflective, pre-theoretical, and pre-linguistic. The pathic in teaching is characterized by a movement away from self, as One, toward a full accommodation of the self of each student, as Other. Pathic is a manifestation of heart in teaching and is attended in the auspices, or favourable influences of heart in teaching such as: pedagogical love, a deep sense of calling, and soulful connection.

As a pedagogue, I am not only compelled but impelled to act as though in behalf of myself but in actuality in behalf of each child. As I lose my self in helping the child achieve her/his full potential of being and becoming, I actualize the possibility of the child, as Other. In so doing, I find fulfillment, I find completeness, and I find joy in my self as pedagogue. A continual renewal of my commitment to attending the pathic, to actualizing the possibility of Other in each child, and to daily acting with pedagogical intentionality, appropriateness, and responsibility are essential to developing and sustaining heart in teaching.

Chapter 3; Casting the metaphoric net of heart in teaching

Avoid getting snagged on the bottom

The pre-dawn light barely clears the eastern sky. The air has a chilly bite to it this early June morning. The blackflies and no-see-em's are mustering for another attack. The smoke from my cigarette has successfully defended me in each of their previous assaults and I trust will not betray me now. I ease myself quietly and cautiously from the bow of the dinghy to the stern; I carefully place each foot so as not to jar the boat and drive away any of the herring that may be running through the mouth. I ease onto the after-thwart. Dad takes up his position on the for'd-thwart. I gently ease the oars into their pinned locks and ready myself, waiting for his signal.

Carefully Dad lets out the black linen line on the feeler. The wooden dowel is weighted with four one and one-half inch leads and sinks quickly into the depth of the black-green water. The feeler sounds bottom, Dad takes up two or three turns on the spool so that the feeler won't be tending. He takes a half turn of linen thread around his right forefinger, leans forward into the eye of the bow and extends his right arm and hand over the starboard side of the dinghy just below the prow. He nods and I gently begin to row him around the weir, heading first away from the mouth into the offshore hook, around the bunt of the back of the weir to the inside hook, back to the mouth, then straight across the middle to the back, finishing the first lap with a turn to the starboard for a diagonal run. I repeat this pattern until Dad sits upright and begins to take in the feeler by rewinding the thread on the spool.

"How many hits did you get?" I ask.

"Not as many as I had hoped for, I got a good rip going along the back once and a couple of times on the diagonal. I wouldn't say more than four, maybe five, hogsheads."

We won't be seining this weir today. We'll clean out all the rockweed, draw the mouth and wait for tomorrow morning to tend her again. Maybe with tomorrow's run we'll have enough to call for market.

In similitude of my early morning activities, I intend in this study to feel the hits (the anecdotal stories, memories, observations and recollections of pre-service and in-service teachers) on my line of inquiry as I gently ply my way through the life-currents of lived experiences in heart in teaching and the meaning(s) associated with it. Like Santiago in Hemingway's *The Old Man and The Sea*, I intend my line to plumb the depths of pedagogical relationality as presented in everyday experiences in the life-world of the transactional curriculum of the classroom. I do not intend to get mired in an examination of systemic or societal forces that can and sometimes do impact teaching and learning in negative or adverse ways.

The heart referenced in everyday life

It amazes me the number of times I encounter the heart being referenced in multimedia or in day-to-day lived experiences. So pervasive is the reference to the heart in everyday life that Paul Ricoeur (1975), in his scholarly work, *The Rule of Metaphor*, makes reference to it several times (cf.: 196, 241, 245, 305) without expressing a thought concerning its "metaphoricity" (193). The following examples illustrate the pervasiveness of the use of heart in ordinary language and in circumstances that are common occurrence.

I arrive a few minutes early for my dental appointment. I park my car and as I approach the corner of 106 St. and Jasper Avenue, I look up at a sign suspended in the intersection. It is adorned with a faded red, valentine heart that hieroglyphically invites me to "Park in the [heart]," one presumes, "of the City." I walk down 106th Street and eye the oncoming pedestrians. I meet a middle-aged, attractive woman wearing a t-shirt with a valentine heart. However, this time, the hieroglyphic is used as a slogan and is to be understood as "love" or "adoration" as in: "I [love or adore] WTO."

I drive down 75th Street and am greeted at 63rd Avenue by commercial signs on a building and trucks parked in the yard advertising a moving company: "AAA 2 Small Men with Big Hearts." Coincidentally, I tune-in to the lyrics being played on the AM radio station: "How can you mend this broken man? / How can a loser ever win? / Please help me mend my broken heart / and let me live again." I recognize the lyrics as one of the soundtrack songs in the movie *Good Will Hunting*; but, more specifically, I recognize the lyrics as part of Al Green's version of the Bee Gees 1971 hit: *How can you mend a broken heart?*

I read in the *Edmonton Journal* Cowley's headline: "October takes advice to heart" (p. D4) and realize that it is not the month of October that is being written about, even though the date is 09 October, but Winston October, the Edmonton Eskimos kick-returner. I reflect on the irony of October taking heart in October in preparation for the Grey Cup Championship in November. I am also struck by the ironic twist, if not the black humor, of an AP *Globe and Mail* article: "Hurricane sinks boat, killing 19 in Belize" (p, A13) with a photo insert of the destructive damage of a family home in Big Creek, Belize. In the foreground of the photograph is a large, lace-trimmed, ribbon-bowed, valentine heart with the hand stitched prayer: "Bless this house O Lord we Pray and keep us Safe."

Friday night is date-night. My wife has chosen *Bicentennial Man* starring Robin Williams for us to watch at home. We both like the variety of roles he has played during his career. In this movie, he's cast in the role of Andrew Martin, an android, which in Williams' portrayal is a cross between *Mrs. Doubtfire* and the Tin Woodsman that Jack Haley played in the MGM 1939 film *The Wizard of Oz.* Haley replaced Buddy Epsen as the Tin Man after Epsen suffered a near-fatal allergic reaction to his makeup during the filming of the picture. As a consequence, Epsen's dance number and his singing of *If I Only Had A Heart* were edited from the final version only to be reinserted in the 1950's makeover of the film. The film *The Wizard of Oz* was based on L. Frank Baum's (1900) venerated children's book *The Wonderful Wizard of Oz* and includes in the opening title the following tribute to the "Young in Heart": "For nearly forty years this story has given faithful service to the Young in Heart, and Time has been powerless to put its kindly philosophy out of fashion. To those of you who have been faithful to it in return… and to the Young in Heart… we dedicate this picture" Retrieved 10 October 2001 from: www.filmsite.org/wiza.html .

But I digress, and of necessity, must return to my discussion of *Bicentennial Man*. Andrew has just received his central nervous system and has asked Portia to kiss him as a scientific experiment. Following the kiss they engage in what Andrew terms "an irrational conversation" but which Portia insists is a "human conversation."

Andrew: "…I see; this is what's known as an irrational conversation, isn't it?"

Portia: "No, this is a human conversation! It's not about being rational. It's about following your heart!"

Andrew: "And that's what I should do?"

Portia: "Yes, and you have a heart Andrew, you do!"

Andrew: "I feel it, I don't even believe it sometimes but I do feel it! And, in order to follow that heart - one must do the wrong thing?"

Portia: "Yes … [but], it's not fair [for you] to read me like that"

Andrew; "I know love isn't fair; I'm reading your heart. I'm asking you to follow it. Begging you … begging is supposed to be humiliating, but I don't care, I love you Portia - I loved you the very first moment I saw you!" (Robin Williams, *Bicentennial Man* (1999), Hollywood Pictures Home Video).

I look over at my wife who is dabbing at the corner of her eyes with a tissue and I know that something very moving has just happened. I avoid spoiling the moment by asking the obvious question. I remember a television talk-show host, Iyania, declaring: "intimacy is when you feed the heart of the person you love. It's a heart-to-heart experience." Perhaps pathically this is what my wife experiences as she views Portia trying to help Andrew know and understand passion without realizing that his “heart-to-heart experience” involves conjoining with hers.

I read the headlines and the cartoons in the *Globe and Mail*, 12 October 2001, (one month and one day after the terrorist destruction of the World Trade Center in New York): Cernetig's "Taliban hitting target in war for hearts" (p. A9), and, Simpson's "Contradiction at the heart of Islam" (p. A15) and I wonder whose hearts are targeted in war and what is at the heart of any religion, be it Islam or Christian, that would espouse targeting the human heart. As I often am, I'm struck by the sardonic humor in Harrop's cartoon strip *Backbench*: a surgeon is holding two paddles in his hand and is standing over a patient who is lying on an operating table. In disbelief he queries his assistants: "Can?" The continuation of the query is foregrounded in the next frame and reads: "you believe it?" Ping pong paddles are featured in the lower right-hand corner of the next frame with the explanatory note: "Another reason not to have the heart resuscitation center too close to the hospital games room" (p. R 16). I can't help but wonder if understatements concerning the human heart as presented in contexts that are comical, sarcastic, sardonic, antithetical, or ironic target the heart in the same way as propaganda or theology?

A mother turns to her ten-year-old son, Jonan, just after he's finished practicing a song on the piano and asks: "Are you practicing that song from the sheet music or by ear?" He replies, "No, I'm practicing it from my heart." A *Globe and Mail* article (26 Oct. 2001), written by Liam Lacey, and entitled "Heart of the Afghan darkness" (pp. R1, R8) reviews a new film, *Kandahar: The Sun behind the Moon*. The film is written and directed by Mohsen Makhmalbaf and stars an Afghan-Canadian documentary filmmaker Nelofer Pazira. It is a beautiful, nightmarish story of heart, a woman's quest into a broken land in an attempt to rescue her younger sister maimed by a land mine.

The November 2001 *Report on Business Magazine* features an abridged article from Matthew Hart's (2001) book: *Diamond: A journey to the heart of obsession*, Toronto: Penquin. The article, entitled "The Queen of Diamonds" highlights 24-year-old Eira Thomas who moved from a desk job to discover the highest-grade cluster of diamond pipes in the world. The diamond lode, under Lac de Gras, 300 kilometers northeast of Yellowknife, is the heart of the northern diamond resource containing some 138 million carats of diamonds. The deposit is expected to supply the market with an annual $400 million worth of rough diamonds for 20 years.

One half of a maple leaf is infused into the left side of a valentine heart as a marketing logo for Canadian Lipid - Nurse Network. Their advertisement, in part, proclaims: "For many, the first sign of heart disease is a heart attack. What is more devastating is that 50% of people do not survive their first heart attack" (p. 44). An insert article by Judith Pereira employs print, graphics and pictorials in a multi-media presentation of "How it works: The AbioCor artificial heart" (p. 30).

During the 2001 World Series in American baseball between the New York Yankees and the Arizona Diamondbacks, fans were entertained on numerous occasions in New York, by strains of Frank Sinatra's *New York, New York*: "Start spreading the news, I'm leaving today / I want to be a part of it - New York, New York / These vagabond shoes, are longing to stray / Right through the heart of it - New York, New York." Retrieved 12 October, 2001 from: www.clinton.net/~sammy/newyork.html . These lyrics made famous by Sinatra gain new meaning when contrasted with the theme song from New York's nemesis-city, San Francisco. Tony Bennett croons: "I left my heart / in San Francisco / High on a hill / It calls to me / …When I come home to you / San Francisco / Your golden sun will shine for me." Retrieved 12 October, 2001 from: www.legendsofmusic.com/TonyBennett/lyrics.html .

San Francisco, set as it is, on the west coast of the United States, escaped targeting by anti-American terrorists. The lyrics of Sinatra's *New York, New York* are intensified in meaning by the black, twisted irony of 11 September 2001. The direct attack at the heart of New York that resulted in the total destruction of the twin towers of the World Trade Center and the loss of life for over 3000 unsuspecting citizens has caused the hearts of many throughout the world "to be a part of it - New York, New York."

The examples given above provide ample evidence that our daily lives are inundated with references to the heart. We seem to be beset by them. Some of the references are literal, others are metaphorical, but all of them share the characteristic of helping us to understand or attain meaning in our everyday lives by experiencing one thing in terms of another. Whether we are speaking of simple literal expressions or idioms that fit the metaphor, all are part of the normal, everyday way we have of talking to each other about heart or its felt experiences. Indeed, it has been argued and I quite well agree that: "no metaphor can be comprehended or even adequately represented independently of its experiential basis" (Lakoff & Johnson, 1980, p. 19).

When we examine the use of heart in: "heart resuscitation," "shortage of heart donors," "the artificial heart," "hole in the heart," and "focus on heart disease," we find the references to be straightforward, or literal in meaning and intention. But even in the literal sense of the use of heart we find internal coding that leads into the metaphorical. For instance, the orientational metaphor "I left my heart in San Francisco," could well be taken literally except that in the context of the lyrics of a song, the singer would have to continually remain in San Francisco in order for the literal meaning to be in effect. Obviously, we, as listener(s), are invited to share in a felt experience with the singer that does not depend solely on literal meaning for gnostic, or pathic, understanding.

We have specific human bodies that interact or function in specific ways with our physical environment and that interact or function in specific ways with other human bodies in our cultural and social environment. In terms of their impact within our lived experiences, orientational metaphors organize a whole system of concepts in relation to the spatiality of one to another. The weakness of orientational metaphors is that the scope of metaphoricity is confined to the spatiality between the "one" and the "other". In other words, the metaphorical influence is limited by the territorial boundaries of each of the concepts or entities being compared. The range of our experience is bounded by the spatiality or the orientation delineated within the metaphor. Thus, "I left my heart in San Francisco" and "heart in teaching" are limited by their internal orientation or system of spatialization especially if we view heart, city, and teaching as territory or containers.

The use of the preposition "in" in the examples "I left my heart in San Francisco" and "heart in teaching" introduces a directional or orientational concept into the domain of metaphor (Lakoff & Johnson, 1980). San Francisco, as city, is seen as territory or container with the heart being placed spatially within it. However, heart being spatially placed within teaching is somewhat problematic in that teaching is neither container nor territory because it is not a delimited, geo-physical entity. Teaching is an "inter" and "intra" personal pedagogical activity that involves the immediacy of relationality between one and other(s).

Orientational metaphors help to orient the human body spatially in terms of its physical environment and are often characterized as "up-down, in-out, front-back, on-off, deep-shallow, central-peripheral" (Lakoff & Johnson, 1980, p. 14). The directional polemics: up-down, in-out, etc., ground the orientational metaphor in the physical world while enunciating the expression of cultural experiences that arise from human orientation to that world. In this sense, orientational metaphors are expressions of *poesis* for they are imaginative even when they seem to be merely descriptive. The image is the poetic invention of the metaphor. The metaphor not only enunciates content, it also gives utterance to what the speaker voices out of herself/himself.

For example, 'heart of teaching,' communicates the orientational idea of "being at the core" or "in centrality" within an unlimited, variable entity. It also invites us to imagine what it is to experience or live the core or the centrality of teaching while attempting to define the essence of heart simultaneously as orientation and expression. So it is with other orientational "heart" metaphors such as: "in the heart of the city," "take advice to heart," "the young in heart," "follow your heart or follow that heart," "a heart-to-heart experience," "in a war for hearts," "at the heart of Islam," "a song in her heart," and, "the heart of obsession." It is difficult for the speaker to find the logos [word] or the language to express the feelings which s/he has of a personal, cultural experience with heart in the world and with the world view that guides her/him. In this context, metaphor is iconoclastic, which will be discussed in more detail later in this chapter because it is the language that speaks simultaneously as orientation and expression in the poetic.

The progressive complexity of 'heart' metaphors

I pick up a February 2001 copy of the *Readers Digest* and read in the "Be My Valentine" advertisement for an on-line web site: "and yet it means the world to hear the three little words [I love you] that stir the heart" (p. 12). In the 24 October issue of the *Globe and Mail*, a story by Ken Phillips proclaims: "There's no dog like Hamish: 'More trouble than he's worth' was the verdict. But he saved our lives and gladdened our hearts" (p. A20). In the 01 November issue of the *Globe and Mail*, a visual which accompanies Jennifer Lanthier's article, "I really love this game" (p. A20), features a basketball in the shape of a valentine heart passing through the webbing of the basketball hoop. It is not my intention here to analyze the symbolism contained in such a pictorial but only to underscore the metaphorical significance of the heart in expressing "love" for the game of basketball. Might it also express love for other objects, concepts, or people?

Surely, Lanthier's valentine, basketball-heart is not the same type of heart that is captured in the title of another article in the same issue: "Researchers to focus on diabetes, heart and kidney disease" and subtitled: "Taking diabetes to heart." And, one would surmise, it is not the same type of heart written about by C. Rebecca Nicholls, in "Back down to one" (*Globe and Mail*, 02 Nov. 2001). Nicholls writes: "With heavy heart, I made the cremation arrangements that my mate had wished…. Our thoughts filled with memories of all those other Christmases when our loved one sat at the head of the table and mangled the turkey as he carved. We heard his voice in our hearts" (p. A16). I am left pondering: What type of heart is receptive to the absent voice of a loved one?

In the highly acclaimed Hollywood movie *Mr. Holland's Opus*, Glenn Holland (Richard Dreyfuss) begins as a passionate musician who dreams of composing one truly memorable piece of music but who comes to realize that his real passion is teaching and his real legacy is the young people he inspires. This is clearly demonstrated in his instruction to Miss Lang regarding the purpose of music which is reminiscent of Debussy's analysis 'Music is the space between the notes':

> Mr. Holland: "You know what's wrong? Miss Lang, we've been playing the notes on the page."
>
> Miss Lang: "What else is there to play?"
>
> Mr. Holland: "There's a lot more to music than just notes on a page… playing music is supposed to be fun. It's about heart! It's about feelings and moving people and something beautiful and being alive and it's not about notes on a page! I could teach you notes on a page but I can't teach you that other stuff."
>
> Mr. Holland: "Do me a favor, pick up your clarinet and play with me."
>
> Miss Lang: "OK"
>
> Mr. Holland: "And this time, no music!"
>
> Miss Lang: "Oh,…what…what?"
>
> Mr. Holland: "…you already know it. It's already in your head, and your fingers and your heart; you just don't trust yourself to know that."
>
> (Richard Dreyfuss (1995) *Mr. Holland's Opus*. Burbank, CA: Buena Vista Home Entertainment.)

In *Letters to A Young Poet,* Rainer Maria Rilke offers 19-year old Franz Kappus the following advice:

> No one can advise or help you - no one. There is only one thing you should do. Go into yourself. Find out the reason that commands you to write; see whether it has spread its roots into the very depths of your heart; confess to yourself whether you would have to die if you were forbidden to write. This most of all: ask yourself in the most silent hour of your night: must I write? Dig into yourself for a deep answer. Retrieved 13 October 2001 from: www.bridgeboymusic.com/billyboy/rilke1.htm .

Erinoak, one of Ontario's largest accredited children's treatment centers providing care to over 6,000 young people, infancy to age 19, who have physical/developmental disorders and communication challenges, refers to itself in a *Globe and Mail* (02 Nov. 2001) employment advertisement as "The Centre with Heart" (p. H5). "The Mood in Quebec," (*Globe and Mail*, 05 Nov. 2001) announces that: "separatists have little heart for the project [sovereignty] right now. If it's not security issues on their minds, it's the tumbling economy, health care, and education" (p. A14).

Valerie Meadows laments in "I let a song go out of my heart, and get into my head," that while she greets each day with a song in her heart, she suffers from acute tune-on-the-brain torture (*Globe and Mail*, 12 Nov. 2001, p. A16). In a television commercial, Zantac 75 promises relief of acid indigestion and heartburn.

"Plane hits neighborhood's heart" (*Globe and Mail*, 13 Nov. 2001, p. A3) is the headline of New York reporter, Simon Houpt's article on the crash of an American Airlines jet that turned the water-front community of Rockaway in Queens, New York, into choking, black smoke, fire, and crumpled metal, upsetting residents already jittery after they lost dozens of people two months earlier in the World Trade Center attacks.

In the same issue, Paul Sullivan headlines his column: "Just call me a bleeding heart" and recounts how the BC government wants 62,500 single moms on social assistance to start looking for work when their babies are a year old rather than the current age 7; and, to work for 500 hours at $2.00 less per hour than the current minimum hourly wage. "At the risk of going over to the bleeding hearts," Sullivan questions both the common sense and the practicality of a forced "culture of employment and self-sufficiency" (p. A21).

Concluding the A section of the *Globe and Mail*, 13 Nov. 2001 is an article entitled: "Two hearts forge a strong bond." The article is written by Jake Labow, an 18-year-old high school student in Richmond Hill, Ontario. Labow writes of his cystic fibrosis and his life expectancy of only forty years. His illness forces him to become acutely aware of his mortality and the purpose of his life. Wanting to begin his life's journey on a much quicker timeline, he reports:

> I felt compelled to experience life outside of what was familiar to me.... So, I went to Bartica, Guyana. And, I met Richard.
>
> Richard is dying, he's 20-years-old, mentally challenged, living a desperate life of poverty complicated by the fact that he has no money

> and no medical care. Richard's condition is terminal as he has a hole in his heart.
>
> It is a miracle that he has survived this long. He will not live much longer and he knows it. He understands that his prospects are bleak. We talked about dying and he said he was not afraid. He carries a sense of maturity I have not often seen: yet he exudes innocence. His smile and his attitude are infectious.
>
> I felt a connection to him. We have more in common than he could know. And, while Richard has a hole in his heart, he has filled one in mine (p. A 24).

I've finally made contact with Edmonton author Gail Sidonie Sobat, and gotten a copy of her short story aired on CBC Radio 1 in the early fall. I read:

> …i wondered where my heart was malingering this time…. it occurred to me to look in the microwave…. and there it was all the time. i'd smelled suspected burnt popcorn. but it was the heart. the heart overdone. done in. i took it out hesitantly. all its charred remains. didn't have the heart to toss it. … how to repair a nuked heart? this was not your average cardiological case. remains. what remains when the heart is charred? (*aortic apology*, unpublished short story).

The desire to understand the metaphoric use of heart in expressive or poetic language points to the ontological nature of metaphors. Ontological metaphors primarily reflect our preoccupation, as humans, with meaning-making or understanding. Conceptually, ontological metaphors aid us in comprehending events, actions, activities or conditions of being. Generally speaking, we metaphorically conceptualize events and actions as objects, activities as substances and conditions of being as containers (Lakoff and Johnson, 1980). For example, "I left my heart in San Francisco" is seen not only as the action of the verb "left" directed toward the object "heart" but the entire syntax, in itself, denotes an action in the literal sense and an event in the metaphorical sense. Other ontological metaphors drawn from the examples given above are: "2 Small Men with Big Hearts," "mend my broken heart," "repair a nuked heart," "if I only had a heart," "feed the heart," "I'm reading your heart," "Hamish gladdened our hearts," "with heavy hearts," "the center with heart," "right through the very heart of it," "heart of the Afghan darkness," "heart of the northern diamond play," "the heart overdone," "relief from heartburn," and, "neighbourhood's heart."

If we focus on the syntax of the metaphor "taking diabetes to heart," we realize that we have entered into a metaphorical domain beyond that expressed by orientational metaphors or ontological metaphors that may well govern our present conduct, and behaviour, and shape our future experience. Such a domain may be referred to as the domain of structural metaphors where one concept is metaphorically structured in terms of another. Structural metaphors enable us to respond to our physical, cultural and social experiences beyond the more simple orientation or ontological metaphors. They allow us to move beyond concepts of spatialization or orientation and beyond concepts of reference, quantity, identification, causation, or motivating action to concepts that highly structure and clearly delineate one another within the systematic correlatives of our lived experience (s) (Lakoff & Johnson, 1980).

Other structural metaphors taken from the examples above are: "call me a bleeding heart," "three little words - I love you - stir the heart," "I let a song go out of my heart and into my head," "it's [the music's] already in your head and your fingers and your heart," "I'm practicing it from my heart," "playing music is about heart," "he filled a hole in my heart," "we heard his voice in our hearts," "journey to the heart of obsession," "what remains when the heart is charred," "going over to the bleeding hearts," and, "separatists have little heart for the project [sovereignty] right now." In the case of the latter, our attitudes, hopes or aspirations regarding the geo-politics of Quebec might well be affected, and our future action as non-Quebecois might now be directed or guided in a manner not previously thought possible.

The experiential metaphors taken from the incidents, happenings, conversations and events of every day life as witnessed in the above examples are subdivided into orientational, ontological, and structural metaphors. With increasing complexity we move from the simple through the complex to the compound complex as concepts and their structures are reflected in our everyday language. Despite the specificity of such categorization there still remains a category of metaphor outside the domains previously discussed. The iconoclastic metaphor which perhaps began as an orientational or ontological metaphor and through extension transcended the structural to the symbolic and archetypal is in a domain of its own.

The icon as it pertains to heart takes the form of the hieroglyphic; for example, the valentine-heart connotes images of infatuation, adoration, or deep, genuine love. Hence from the examples above we have the valentine-heart as a symbol or signifier of "I love/adore WTO," "the lace-trimmed, ribbon-bowed heart," and, "the basketball in the shape of a valentine passing through the webbing of the basketball hoop," and signifying "I love this game." Iconoclastic metaphors, such as the valentine-heart signify true adoration or genuine love. The rose, preferably red, signifying the depth of passion and commitment to one's mate or lover; and, the cross, universally accepted as an archetypal sign of the Christian faith, have become so ingrained in the expressiveness of Western culture that they require no thought as to their metaphoricity. Rather than being viewed as clichéd or dead metaphors they are alive in the most fundamental sense in that they are metaphors that we live and guide our lives by on a daily basis.

Whether we categorize experiential metaphors of the heart as orientational, ontological, structural, or iconoclastic; whether the reference to the heart, in form, is conditional, prepositional, predicative, nominative, adjectival, or adverbial; or, whether the reference, in format, is declarative, interrogative, imperative, or exclamatory as evidenced in poetry, prose, hieroglyphics, or multi-media texts, understanding the heart in its metaphoricity is not simply identifying its use in everyday language usage. The underlying assumption that everyone, as reading, listening, or viewing audience, understands, implicitly and explicitly, the meaning of heart from its use in form and format is erroneous. The metaphoricity of heart cannot be separated from either its structure or its content. Nor can it be divorced from the denotative (literal), connotative (emotional), figurative, symbolic or psychological meaning of lived experiences that its use in everyday language makes available to us.

All aspects of metaphor from the semantics and syntax, through the significance of the signifier to the signified, must be explored in order to comprehend the events, actions, activities, and conditions of everyday life.

Through its associations, metaphor seeks to unravel the mysteries of life and communicate to us as individuals and collectively as human beings what it is to experience feelings, responses and emotions. Metaphor grounds us in the systematic correlations of relational experience. It grounds us in our relationship with the physical, cultural, and social environment and, it influences our thoughts, attitudes, behaviour, and reactions to the experiences of daily life and living.

The paradoxical use of heart in multimedia

Multimedia as an expressive format has presented a plethora of paradoxical uses associated with heart. One of the most paradoxical uses concerns the centrality of the heart. I was recently discussing the qualitative features of heart with a colleague whose academic background includes an undergraduate and masters degree in science focused on mathematics and biology. For her, heart was literally a muscle in the chest that pumped the blood in a circulatory manner throughout the body. She disallowed any comprehension of the metaphorical or spiritual heart. I was somewhat taken aback by the intense conviction and dogmatic assurance of her scientific doctrine. She just could not, or perhaps would not, conceive of the heart as metaphor, as anything other than a physiological muscle acting as a pumping station. There was no paradoxical nature or paradoxical use of heart in multimedia or everyday language for her. Heart existed strictly in the physical domain bounded by precise physiological and biological functions.

There can be no question that the heart as body-organ is central in the torso as a physiological entity and because of the importance of its placement it is often referenced as the center of a geographical, geological, geopolitical, or geophysical territory or domain. The heart is often associated with the mother lode of material, spiritual, or physical being. It is often referred to as the center or the seat of human affections, emotions, passions, and spirit. The heart is not only inspirited involuntarily through the re-spiration of the lungs but the blood is mixed with the vital spirit which originated, in the first place, as theologians believe, from deity: "God breathed into the nostrils of man the soul of life and he became a living soul" (Genesis 2:7, KJV). However, despite its metaphorical or spiritual significance, heart is also the physiological muscle that can be replaced artificially. The scientific and medical procedure that replaces the heart with a mechanical pump raises serious questions concerning the inspiriting nature of the heart.

Another paradoxical use of the heart is associated with capacity or ability to perform. The capacity of the heart as a muscle to involuntarily perform its systolic/diastolic functions in the movement of blood throughout the body led to the heart being variously associated with the capacity for work, for accomplishment, for completion of a task as well as for ease or relaxation. One of the more interesting applications of capacity is found in the heart's ability to viscerally experience empathy, sympathy or, conversely, apathy. Paradoxically, centrality and capacity coalesce within the emotive or pathic domain of the heart. For example, in the metaphoric, heart in teaching, appreciation as an action of the heart is understood to mean the ability to cherish, foster, nurture, value, entertain, hold to, or cling to the importance of relationality with a person, object, idea, or possession.

Appreciation also expresses itself in the specialness or esteem that one person holds for another person, being, or object. Appreciation expresses affectionate regard mixed with a pride of association within a relationship or it may exemplify sensitivity and the importance of genteelism in associations. Appreciation points to an understanding of the importance of the pathic in human association(s) and to a realization of the importance of Other in inter and intra relationships. Heart can be, and is often, associated with the tender, sensitive caring of the one for another to the point of self-sacrifice. Conversely, heart as the core or essence of selfishness and self-centeredness finds its expression in vice, greed, envy, avarice, and covetousness.

Several of the paradoxical uses of the term "heart" are evidenced in its spiritual and existential application. Heart in teaching, is often associated with a youthful appreciation of creative imagination or the sensitive, some might argue naïve, expression of a tender philosophy of faith and hope in the goodness of humanity. Heart in teaching may refer to the appreciation of a sensitive, touching or meaningful story, event, or character, especially one that extols the goodness of the human spirit. Paradoxically, the heart can serve as a guide to emotive actions that are sometimes irrational, illogical, or harmful. Heart in teaching can serve as the record or repository of emotion, affection, or pedagogical love. Associations with pedagogical love can lead the heart to an affective appetite where the feeding of another heart through appropriate relationality appeases the appetite of self. Paradoxically, heart in association with others can also be the source of human destruction, a target zone for pain, suffering, demise, and the expiration of life. Let me use a medical example of dis-ease and demise and then relate it to the dis-heartened fear of some pre-service teachers.

Attending the dis-eased heart in teaching

John Stone, M.D. (1996) begins his article "An Infected Heart" with these words: "Lovers have always known that love can go bad and infect the metaphorical heart. And physicians have long known that love can infect the literal heart" (p. 40). I would add that teachers know that one of the auspices of heart in teaching; namely, pedagogical love is risk-taking and can infect the heart with great sorrow. Ezra explains that as you open your heart: "It is dangerous, really dangerous. It is very risky behaviour because you open up to a child and in the case of teaching junior or middle school students, they are a little unpredictable" (personal communication, 28 March 2002). Dr. Stone (1966) documents the difficulty he and his medical colleagues had in determining the cause of death of a muscular, physical labourer of 50. They opened his chest cavity and: "his aorta was ballooned … to three times its normal size. Such … an aneurysm, could have come only from syphilis, which he had contracted years - or, more likely, decades - before" (p. 40).

The heart is often associated with passionate feelings that are manifested in felt-memories of kindness, warmth and caring. In a metaphysical sense, the woman from whom the labourer had contracted the dis-ease was still with him after many years. The bodily knowledge and enactive response contained within his heart is reminiscent of what Racine wrote in *Phèdre*, "It is no longer a passion hidden in my heart; it is Venus herself fastened to her prey" (Stone, 1996, p. 44). Paradoxically, passion for teaching, love of the students you work with, and for; being authentic in the moment with each child can dis-ease the heart in teaching to the extent that some teachers lose confidence that they can achieve the ideals that they set out to achieve. Black's solution to the dis-ease of heart is the "weirdness factor". He explains: "Pick something and be weird in that particular way. It allows a more open type of relationship with your students… I do things like carry a meter stick, and, when handing out exams I always throw them" (personal communication, 09 May 2002). Bruce's solution is "[I] show kids that they are the driving force in my life; the key that turns me, that keeps me from growing up because I'm having so much fun with them in learning and living" (personal communication, 09 May 2002). Jean suggests that "a sense of humour" is for her the solution to any dis-ease of the heart she might experience:

> I play “Hangman” in French with the kids, using vocabulary. They get the vocabulary too, too quickly. I mean after two letters they get it and I become more and more frustrated because I can't find a word that is a real challenge to them. I really want to draw the whole stick man so I cheat.
>
> They can tell that I'm cheating and they call me on it. I reply, "Don't worry about it, I'm the teacher and I know what I'm doing." "No you don't," they shout, "you don't know what you're doing - maybe you should get a new game."

> I draw the whole picture, they yell at me and call me a cheat but I draw it anyway. They have a lot of fun accusing me of cheating and catching me at it (personal communication, 09 May 2002).

The weirdness factor, humour, and love of being a child are examples of effective approaches to relieving the dis-ease of heart in teaching. But sometimes, especially in the preparation of pre-service teachers, hearts are being dis-eased with the Venus-virus of fear. In various discussions with pre-service teachers during the last five years, I have discovered that many of them are afflicted with this dis-ease. The virus originates in fear spread by the potential for misinterpretation of verbal comments directed towards a student(s), or an accusation of misappropriate conduct with a student(s). The virus is often referred to in the legal jargon associated with education as CEDs (career-ending decisions). A number of very promising pre-service teachers have expressed serious misgivings concerning their entrance into teaching and the appearance of inappropriateness in their interaction and contact with students.

As future teachers, they have been presented with a number of case studies in classroom management and legal aspects of education that detail the consequences of inappropriate comments or actions towards a student or students. They are acquainted with the humiliation, degradation, prosecution, and eventual sentencing of teachers who have been found guilty of unacceptable comments or advances towards students, or who have had unacceptable relations with a student or students.

They are schooled in the legislation that safeguards the sanctity in public schools of personhood for children and minors against predatory adults. They are also familiar with instances in which students have banded together to file a false charge against a teacher in order to get him or her dismissed. And, they believe that even if such allegations were made against them and subsequently proven to be false that their teaching career would essentially be over; certainly advancement or transfer would be seriously impaired. As a consequence, many of my most serious and dedicated pre-service teachers have expressed fear of any physical contact between themselves and a student, or any action on their part that might be perceived or construed as inappropriate and that would result in them being erroneously charged by a disgruntled student, over-protective parent, or unsupportive administrator.

This is a debilitating virus perpetuated by a misapplication of hyperbole and a distortion of legalities associated with portraying teaching as a potentially criminal activity, or, in the least, the perception of criminal intent. As a direct consequence, an increasing number of pre-service teachers are vowing, I believe as an act of self-preservation, to close themselves off to any affective association or pathic relationship with their student(s). That is not to suggest that some of their fear is not well grounded in actual instance but contrast their pre-conditioned response to that of Miranda, a first year teacher:

> I have expectations of my students but they have expectations of me. It's what they expect from me that reminds me of the responsibility that I have to maintain the delicate relational balance in teaching. Am I going to treat them as decent human beings? Can they trust me to be a normal, intelligent, decent human being when they come to class on that first day? Will I treat them with a reasonable amount of respect

> and dignity? These expectations are on all of us as teachers but it is so much more than that. They expect us to be incredibly sensitive, caring, receptive, thoughtful, intelligent adults that they can learn from. Imagine trusting your learning to someone you can't or don't want to trust. It reminds me of a line from an old song: "Tread softly because you tread on my dreams." How careful do I need to be in my treading (personal communication, 28 March 2002)?

It is difficult to tilt at windmills and it is equally difficult to assuage the fear that many pre-service teachers feel about entering the highly interactive life-world of teaching. But young teachers like Miranda illustrate the need to adequately prepare pre-service teachers for the varying associations and interactions that they will have with students; not, to paralyze them with fear of any physical contact or pathic connection that will be theirs to enjoy with their students. What is needed in pre-service programs is an emphasis on pedagogical intentionality, appropriateness, and responsibility in classroom relationships; an emphasis on a balance between cognitive and non-cognitive teaching and learning; and, an emphasis on attending the pathic in heart in teaching through pedagogical love, a deep sense of calling, and soulful connection. Such emphasis will go a long way toward curing the Venus-virus in many pre-service teachers by dispelling the fear they have of developing meaningful relationality with students. Without such emphasis the existential application of heart in teaching as raison d'être may not find its expression in the teaching of many future teachers.

Rosalie demonstrates that the romance, beauty, and wonder of experiential living and giving in teaching which leads to an existential application of heart in teaching finds its expression in very specific instances of pedagogical love such as officially remembering students' birthdays:

> One of the things that I do at the first of the year is find out who all my kids are and then look up their birthdays in the cumulative files. I write their birthdays on my yearly calendar. I have a poster on the wall that just says: "Happy Birthday!" Each Friday, after school, I post the birthdays that are coming up in the next week. Kids think that's just so cool! And, it takes what, two seconds to do it, to write down Bobbi Lee, 14 February. They check the poster weekly and I can hear them saying, "Oh, Wow! Ms. has our birthdays on the wall." I give them a sucker when they come into the room and I say, "Happy Birthday!" They love it and that's high school. They think that's just great. Some of them are embarrassed but they all take the sucker just the same. I think it's important to love, if you don't love the kids then you're missing a large part of teaching because that's what it's all about; it's all about the kids. If you don't love to go to the prom and see them all dressed up with their date and if you don't cry with them at graduation; if it doesn't move you a bit you're not getting the passion part, you're not connecting with the pathic; the feeling of what it is to teach. I think the key to life is to find what you love to do and then find a way to get

> paid for doing it. For me, it's teaching (Rosalie, personal communication, 04 August, 2002).

In other instances, an existential application of heart in teaching finds its expression in the mindfulness, or thoughtful, conscious, awareness of the heart as it evidences self-being, personhood, or contemplation of an alter ego. The attainment of mindfulness or spiritual awareness reinforces the centrality of the heart as the core or essence of life and being. Paradoxically, such mindfulness or awareness can result in an intensification of personal suffering, disappointment, or sorrow that results in the destruction of one's raison d'être or purpose for life. When such destruction occurs to the heart it is plunged into a state of emptiness, deep longing, or personal disquietude. Heart as soul or the core of existence can be fractured and the heart can become the target zone for pain, suffering, or the eventual demise of life:

> The man was young … and had been burned - widely, severely. [He] had done surprisingly well for several weeks … but then infection had set in…. I thought of how much it hurts to burn a finger on a hot stove, then tried mentally to magnify it.
>
> [Then] the spiking daily fevers began - and [the] drenching sweats. Cardiology was called…. We decided to do an echocardiogram…. His heart was infected, all right, seeded from his infected burns and then itself constantly reseeding all parts of the body in its natural centrifugal energy. We were trapped and so was [he]. [T]he situation was a desperate [and fatal] one. (Stone, 1996, p. 52)

The heart divided

Dr. Stone's account of the destructive force of a diseased heart helps me to better understand the association of the heart with effectivity or functionality. In a very real sense, the physical heart is in everything that I/we do as a human being. Physiologically, the human heart is at the core of all human action, it is the life force, it is at the center of one's physical being. If the heart were to cease its function then all other function would cease. The rhythm of the heart is the pulse of life itself. The systolic/diastolic pattern replicates the polarities of tension and relaxation within the human condition. A fullness of life and living, indeed human existence, depends upon the delicate balance of opposing forces.

My doctor has advised me that part of my treatment to reduce the "bad" cholesterol in my blood is to increase my cardiovascular and respiratory conditioning. My physical heart may be in opposition to itself. Too much stress or tension within it weakens the muscle tensile and can lead to a rupturing of itself. Too much relaxation robs it of strength developed and conditioned through exertion and will eventually weaken it making it ineffectual in circulating the blood or cleansing the passageways through which the blood flows. The fiery, courageous strength of the *coeur de lion* which is in microcosm the wholeheartedness of the sun and which has been for me the source of individual bravery, initiative, and accomplishment is now the vulnerable macrocosmic heart of my physical world and it must be protected or with its setting, it and I will die. There must of necessity be a balance of tension and relaxation within my heart in order for it to perform its life-giving functions at optimum capacity and efficiency.

I jog, play racquet ball, golf, and occasionally cycle to keep my *coeur de lion* lean, trim and alert to extremes or intensities brought about by too little or too much exercise. I am a guard on the cardiac watchtower; ever vigilant to the encroachment of enemy forces that will attack me on the battlefield of my heart. I can no longer draw on strength and courage from the belief in the wholeheartedness of the human heart. My heart has become my enemy as effectivity supplants affectivity: "Now, the heart is no longer the animal of love and heat, the place of *himma*, throbbing out its imaginative forms. Now, its signals are decoded into little messages about life-expectancy" (Hillman, 1997, p. 23).

I have not yet reached the point where I need to propitiate my heart. I do not need to watch it as much as I need to protect myself against invasion from forces that would attack it and bring about my eventual demise. The anatomical heart like the metaphorical heart or the spiritual heart is the pacemaker, the supreme ruler at the center of physical, metaphysical, and spiritual being. In its affectivity it is the magnanimous and courageous king but in its effectivity it has become the tyrant king. It can no longer be trusted. Duality and division become characteristic of the mechanical, physical heart or the *cor duplex*; a heart divided against itself (Hillman, 1997, p. 24).

The enervating, life-giving force of wholeheartedness gives way to a deadening of life within the divided heart. The wall between the two chambers is impenetrable; it negates communication and severs the circulatory connection of the blood as it moves from one side of the heart out through the body and back into the other side of the heart. In the Harveyan heart, the movement of the blood although circulatory is never complete, the circle never closes. Scientific proof of the divided heart relegated the cultural and historical heart to mythological status. Tangible evidence replaced imaginative belief and the scientific heart became hegemonic over the symbolic heart that had traditionally been regarded as: "the seat of wisdom, and wellspring of qualitative feeling" (Godwin, 2002, p. 113).

In his concluding remarks Harvey and the "Harveyan heart", Hillman asserts that: "Thought lost its heart, heart its thought.... A wall had now been set between the world out there and subjective feelings in here, because even in the center of the breast there was division" (Hillman, 1997, p. 25). The heart was divided against itself; its life-giving force severed and it was literally dead to its two halves. The heart remained unitary in function but dualistic in structure and character. Wholeheartedness was now forced to accommodate division because wholeness was now a function of life not a design of the heart: "when people spoke of the heart they were more likely to specify which heart they meant: the muscle in the breast or the sentient organ described by poets and lovers. ... heart was one or the other, but never both" (Godwin, 2001, p. 113).

The heart becomes suspended between the inner world of sentient feeling and the outer world of empirical or scientific evidence. The metaphorical heart of the poet or lover stands in contrast to the physiological heart of the scientist. Pathic knowing and inquiry as exemplified in literature and literary endeavour is pitted against science and scientific inquiry and throughout the industrial and post-industrial age the latter has become hegemonic. Suspension of belief strongly characterizes pedagogical response to heart in teaching for many teachers. Caught on the horns of an historical and cultural dilemma they are tossed to and fro between belief in the heart as sentient and belief in the heart as scientific, or conversely between heart as literal and heart as metaphor. However the debate is not as simple to express as it might appear for in the story of the whole heart; "the heart in our consciousness is much more than mere metaphor" (Godwin, 2002, p. 115).

Scientifically, we know that the body's hormones are invaluable in controlling the affective functions of the heart and in determining the hearts response to thought and feeling. We know that stress such as that brought on by anxiety can retard the performance of the heart to the point of injury or heart failure. While it is possible for a person to literally die of a broken heart it is unlikely to occur in a classroom. What is more likely to occur in the classroom are instances where the heart is stressed through anxiety generated by teachers who as Rosalie reminds us "like to play the game;" who, like to put students on the spot with demand questions but not give them sufficient time to formulate answers.

Such classroom practice is cruel and intimidating and is an example of abuse of teacher power. Quite often the effect is to engender within students great dislike, even hatred, of the teacher and his/her techniques, and the subject matter being taught. Such negativity has the potential of leading to a divided heart within the student who is striving to believe in personal worth and integrity against evidence of incompetence and lack of success in playing the game. Additionally, negativity engendered through failure in one subject area may spill over into other academic areas and into non-academic activities where the student may experience misgivings or lack of confidence in her/his ability to achieve.

The *cor duplex*, or the heart divided, would appear to strike a deathblow to the *couer de lion* (Hillman, 1997, p. 24) with its faith in wholeheartedness. The life-world of the heart especially in teaching can no longer be viewed as under "one rule of sun, king, and lion" (Hillman, 1997, p. 25). Division transforms the heart; it now has the potential of becoming the tragic flaw, the source of dis-ease, an enemy or agent of death. Yet, ironically, while the effectivity of the *cor duplex* weakens humanity's faith in the anatomical heart, at the same time, it increases faith in the affectivity of wholeheartedness. The "*dipsychos*, or duplicity of the heart" (Hillman, 1997, p. 24) is innate and creates a situation within which the heart is dead to its two halves but remains paradoxically whole in its division because the duplicity is functional and synchronistic and constitutes the wholeness of the heart.

Wholeness of heart is a function not a design. Its vulnerability in design leads to effectivity while its strength in function leads to affectivity. The affectivity of the heart is once again fortified through wholeheartedness and faith is increased. The functionality of the heart creates an awareness that faith in the affectivity of the heart is: "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1, KJV).

> One of the biggest moments in teaching for me was when I met a student in my class who reminded me of me when I was in that grade. Kenny is withdrawn and feels insecure. I work closely with him and in working with him, I learn more about that side of me, the little girl I was before I met a loving and caring teacher in grade 4. I did not in those days recognize my abilities nor recognize my potential. I see the

> same inability in Kenny; I immediately have compassion toward him and have an overpowering willingness to give him a chance. I try to identify for him the kinds of things that he is doing that made a difference. I show him that he has within himself a creative style; I call it his creative juices. I help him to understand that if he develops his creative juice, if he continues to pay attention to them as he is beginning to do, if he expands his divinely given talents then he will be an inspiration to others. He will help others to not be so focused on their own struggles that they miss the positive, the potential for good in their own life.
>
> One day, after school, I am sitting on the school steps talking to him in a kindly way. Right in the middle of our conversation, he turns to me and says: "Thank-you! You're the first teacher to ever believe in me. The first to ever encourage me to find and develop my creative juices." The little girl within me begins to cry, it is so wonderful to see him believe in himself (Audrey, personal communication, 04 December 2002).

Wholeheartedness not only characterizes wholeness in the act but also wholeness of the act. In this respect attributes such as virtue, honest, sagacity, and integrity emanate from the heart and influence the character of a person's being, especially one endowed with heartfulness.

The many examples of the heart presented throughout this chapter, even those in paradoxical contexts, convince us that we, as humans, know in our hearts, and are able, like Audrey, to pathically express from our non-cognitive knowing our wholeheartedness. Our lived experiences persuade us that "the heart has its reasons" - reasons that are born out of affectivity rather than effectivity. We know in our hearts not in a cognitive way but in a non-cognitive or pathic way and that knowledge allows us to speak of someone having an understanding heart and at times, a wise heart.

Finding self in heart in teaching

We speak of love or charity as the language of the heart. Certainly this is true of Audrey. She remembers, keeps sacred, and only in intimate moments is she willing to disclose the secret things of her heart. Part of what she remembers and keeps sacred is that the heart desires, longs, and yearns as well as knows. It is in the realm of affectivity that the heart reflects its interiority and oscillates between emotive extremes. However, in order for pedagogues, such as Rosalie and Audrey, to prize that which is good or constant in heart in teaching it is necessary to be acquainted with that which is not good or inconstant.

Passion fuels the pursuit of our heart's desire or choice while lethargy characterizes our actions when our hearts are not in the task at hand. Our hearts imagine or fancy things and are restless. Our hearts also face stark reality and are resolute. In the situations of life we may take heart or we may lose heart. Sometimes there are things required of us for which we have no heart but most often we meet the challenges of life and living by being faint-hearted or stout-hearted, half-hearted or whole-hearted, weak-hearted or strong-hearted, cowardly or lion-hearted. Our experiences teach us that the heart suffers and endures, rejoices and is exalted.

We know that the heart is the fountain of our intentions whether given voice or held in secret. Intention is the fingerprint of human action and bears the unmistakable markings of the interiority of the heart:

> When you can actually say: "I've touched someone," that's when you know you're really teaching with heart. You sometimes get that at the mall when you're with your family and you suddenly hear: "Ms., Ms." and you look and see someone running down the mall toward you and you think: “I can't be that bad. There's one that I've touched in a meaningful way. There's one that hopefully I've left an imprint for good in their life.”
>
> Teaching is as close as it gets to immortality in this life because you have touched a student and someday they're going to tell someone else how you affected their life. You've left a footprint, a thumbprint or a fingerprint in their life and someday they're going to tell their kids: “I had a teacher who was a really good teacher….” I think there are lots of moments when you say this is why I do it, this is why I teach; I have tons of them (Rosalie, personal communication, 04 August 2002).

Becoming acquainted with the affectivity or interiority of one's heart is essential to self-knowing; and, self-knowing is the identifying activity of each human in intra- and inter-relationality. Palmer (1998) defines the heart of a teacher as identity and integrity and explains that he is using the notion of heart in its ancient sense as “the place where intellect and emotion and spirit and will converge in the human soul” (p. 11). In so doing, he deconstructs the metaphor of the heart of a teacher, by substituting for it, or comparing it to the hub of the human soul. Such substitution or comparison serves to obfuscate the meaning of the original metaphor. Palmer identifies the auspices as "identity and integrity" as characteristic of the heart of a teaching. But might not the accommodation of other auspices such as calling, teacher love, or soul, more fully contribute to the generative nature of heart in teaching? For, heart *in* is heart *of* teaching.

A colleague recently asked me: "If education cannot teach us to be better human beings, and to maintain the dignity of others, then what good is it to humankind" (Joan R. personal communication, 26 April 2004)? In part, her question probes the very essence of pedagogy; namely, relationality. But a relationality that is at once, inter and intra, ethical and moral, and built upon the principles of intentionality, appropriateness, and responsibility of action from an adult toward a child or children. In teaching, pedagogical relationality is always that of adult to child, it is never child to adult although children can and do contribute greatly to the knowledge and understanding that co-emerges in the inter- and intra-action of teacher and student.

In pedagogy, teaching is a system of communication that invites the child to actively participate and contribute to the classroom community of learning. Such a community is based upon the belief that education can and will make a difference in the individual lives of children if conducted within an environment or culture that is characterized by pedagogical love, a deep sense of inner vocation or calling to teaching as a way of life, and a genuine desire to establish a soulful connection with each child as a vital, contributing member of community. Pedagogical love, calling, and authentic connection are auspices of heart in teaching and attend the pathic in the responsive, accountable, and joyful network of communal relations in the classroom. Heart in teaching demands that we recognize in the words of Havel that: "…the salvation of this human world lies nowhere else than in the human heart" (in Palmer, 2000, p. 74).

My colleague's question and Havel's observation focus attention squarely on belief in the power of inner life. Such belief is paradoxically fundamental to heart in teaching. In order to attend the pathic in heart in teaching it is necessary for teachers to ask themselves penetrating questions: Who am I? Why am I in teaching? and, What will I have left behind as my thumbprint or footprint when I leave teaching? The discovery of selfhood, individual purpose, and affectivity/effectivity are not isolate pursuits that require teachers to remove themselves from the world of teaching. Rather, the discovery of answers to penetrating questions is found within not without pedagogical relationality.

Chapter 4: Charting a pedagogical course through heart in teaching

Explicit navigational skills

A thick dungeon of fog! In the pre-dawn darkness I can barely make out my father's form although he is only a couple of steps ahead of me. The flashlight in his hand glows like the dying embers on a cold hearth. Once at the shore, we untie the dinghy, get in, extinguish the light and I row us across ~~the cove~~ toward our boat. Dad suggests a couple of corrections to my rowing, which I make, and I soon land alongside the River Queen II. We climb aboard, secure the dinghy and while Dad checks the fluids and starts the engine I grope my way in the murky darkness along the awning, across the forward deck above the cuddy to the bow of the boat. I untie the mooring line and hold it in my hand until I hear Dad's order to "Cast off!" I do so, and cautiously make my way back to the awning while Dad steers a one-eighty out the cove, a ninety around the end of Goss's Head and straight down the coastline of the L'Etang River toward our Mackerel Rock weir in Bliss's Harbour.

On a starlit or moonlit morning, the jagged rocks of the stunted cliffs, the tree-sloped banks seeping into the coves, and the shoals are all visible to the naked eye. But not this morning! We are running only our awning lights as the spots are reflected and refracted by the density of pall that engulfs us. My eyes ache as I stare into the fog, thicker that pea soup. On more than one occasion I am certain I can make out landmarks along the familiar coastline but in the misty shadows, visions of familiarity dissipate and I am left straining for any sign of recognition. Dad seems unphased by the whole experience. He stands at the wheel, his head leaning slightly forward through the open pilot window and only occasionally does he look down at the floating card in the boxed compass. He seems to me to be at one with the River, the boat, and the ghostly morning. Long before I am ready for it, I hear his familiar request for me to go topside and ready myself to catch the mooring line. I am no sooner in place and there it is, I reach with my boat hook, catch the line and secure the boat to the mooring pole.

Five nautical miles from our home cove and he has landed us right to the moor pole in Bliss's Harbour. "How do you do it?" I ask as we row down to the weir. "Do what?" he queries. "It's blacker than Hades, out here, the fog's so thick you can cut it and you land us right to the mooring pole above the weir, how do you do it?" "Well," he begins, "there are a number of things that come into play. You've got to have a real good lay of the land, you've got to know what the depth of water is all along the shore, you've got to know how the boat handles; how time, tide, speed and distance relate to each other when you're under power. But, above all, you've got to have a lot of trust in your compass. I check it nearly every day on a run either to or from the weir to make sure she's balanced and true."

Ever afterward, I pay more attention to the sights, sounds and smells of the coastline as we ply our way up and down it in daylight and darkness. There are occasions when I pilot the boat in the thick pre-dawn fog that blackens the River. But, I am never really comfortable. I listen to Dad's corrective instructions and respond immediately. Dad says the trick is not to look into the fog but pilot the River Queen as if the fog isn't there, to do it by feel not by sight. I never master that skill; the fog always seems to play tricks with my eyes. I never have a mishap but I never feel sure of myself, I am forever disoriented in such circumstances and because I am never really certain of my bearings, my navigational skills are stretched to the limit.

As discussed above in Chapters 2 and 3, classification of metaphors relating to heart do not really help us gain an understanding of heart as used in everyday language any more than the lexical, denotative definition of salt helps us to understand its taste or articulate its effectiveness in our daily diet. What we need are more explicit navigational skills that will aid us in cutting through the fog of misunderstanding that surrounds metaphor and especially the metaphor of heart in teaching. The ability to employ heart in teaching is not unlike piloting the River Queen through a thick dungeon of fog. Just as the compass points the direction that must be faithfully followed while piloting the boat; attending the pathic in teaching is the directional compass that points the way through the variables and uncertainties in teaching that distort the classroom to the extent that the image or ideal of teaching/learning is less precise than that which was originally intended or perceived. While attending the pathic was introduced in the concluding section of Chapter 2 and will be more thoroughly discussed in relation to pedagogical love in Chapter 5, I would now like to discuss attending the pathic as it relates to the ability to accommodate, within the capacity of self, the felt emotions and inner feelings of Other.

Attending the pathic is an actional response to a relational situation as "[f]eelings and emotions are not empty occurrences; rather they are feelings about or emotions tied to something. That "something" is the content of problematic situations that call for some sort of reaction or resolution" (Beane, 1990, p. 5). Attending the pathic is a relational understanding of the "something" that goes beyond "...feeling what the other person feels, understanding the other from a distance (telepathy), or more generally, to be understandingly engaged in other people's lives" (van Manen & Li, 2002, p. 219).

Pathic transcends cognitive or intellectual knowing to non-cognitive knowing that is simultaneously engendered through emotion, and felt response, or inner feeling. Attending the pathic is the progressive attainment of repeatedly living in the visceral and the spiritual moment; the "now" of relationality. The pathic extends the suffering and sorrow experienced by an-Other beyond the responsive levels of pity, pathos, empathy, or sympathy within self to the inclusive level of accommodation; full room is made in the self for Other.

In order to more fully understand the expressed capacity of heart in teaching as it relates to self and Other, it must be understood not only as metaphor but also as structure in attending the pathic in everyday experiences. Events, actions, activities, and the condition of being within physical, cultural, and social environments are the substance of life lived. Making meaning of, and the structuring of, such substance within the relationality of the classroom is reflected in literal language and in the descriptive, expressive, and poetic language of metaphor associated with heart in teaching and its auspices as manifested in and through lived experience(s).

Attending the pathic in heart in teaching is based on past and present lived experience in classroom relationships and manifests itself through specific auspices of heart in teaching such as pedagogical love, a deep sense of calling, and soulful connection. Attending the pathic is the most complete form of pedagogical inclusion in the classroom for the content of the pedagogical self is extended, adapted, and made suitable through relationality to contain the content or the intra-person of Other.

What is teaching all about anyway?

In May Sarton's (1961) novel, *The small room*, Lucy Winter is a new appointee in American literature at Appleton, a New England liberal arts college for girls. As the protagonist, Lucy encounters a dilemma similar to that which Mr. W. faced in the incident described in Chapter 2. She declares her intention to maintain her professional distance from her students through self-defense: "I'm too vulnerable… I don't believe in … teachers being amateur psychoanalysts… I want to be able to teach my students in peace… I want to be free to do that unselfconsciously, without all this personal stuff" (pp. 50-51). But as she contemplates the multiplicity of her classroom experiences, she finds herself reflecting:

> What is teaching all about anyway? If one did not believe one was teaching people how to live, how to experience, giving them the means to ripen, then what did one believe? Was it knowledge that concerned her primarily? And would knowledge alone bring them to understanding? (51).

When one critically examines Mr. W's non-actional response, it is clear that his response to teaching Justin is grounded not in attending the pathic but in attending a scientific approach to teaching. For him, teaching, and thereby student learning, is pragmatic, reasoned, and based on the acquisition of knowledge communicated through reading textbooks, and referring to notes taken off the chalkboard. His is a form of transmissive teaching. His approach is antithetical to the intuitive, pathic request for assistance from his student and to the transactional approach to teaching that Miss Winter begins to adopt in her classroom.

Nancy, a post-secondary ESL director, shares Miss Winter's approach to teaching and learning and reminds us that pedagogical responsibility demands from each of us, as teachers of heart, an appreciation "that the curriculum is the student." Such an appreciation:

> …pulls our eyes [as teachers] off the page and into the eyes of the students. Through the eyes we reach into the message of the heart. If we read that someone is hurting or that there is a need or a pain, that's a turning point for us and we can, and should, respond appropriately to that message (personal communication, 27 July 2001).

The contrast between the scientific and the intuitive brings to mind the metaphorical image of chiaroscuro. The Italian term refers to the artistic attempt by the painter to consciously create a visual, imagistic oxymoron by juxtaposing light and shadow. The interplay of the two forces within a singular artistic image parallels the tension that exists between transmissive and transactional teaching in the classroom and underscores the ethical and pedagogical dilemma that in too many classrooms ensnares heart in teaching.

Transmissive teaching as a vehicle for pragmatic reasoning seeks to undermine the primary importance of heart in teaching and replace it with an emphasis on the supremacy of the mind. Reason supplants feeling; instruction becomes targeted as the pragmatic, *as the way things are*, while the inspirational focus on the pathic, *the way things can or ought to be*, is increasingly diminished until it is of no real consequence to learning. Practice, in a transmissive mode, redefines pedagogical responsibility from that understood in a transactional mode and raises the question of whether a separation of the heart and head brings us any closer to an understanding of heart in teaching or whether it merely befogs the issue for all involved in public education. Perhaps what is needed is a realization of what Nancy implies in her notion of the classroom as community; namely, that heart in teaching refers to another, higher level of teaching: the transformative.

Acquiring transformation through attending the heart

In 1924, C.G. Jung traveled to the United States and with friends visited the Pueblo Indians of New Mexico. He (1961) related the following incident:

> [F]or the first time I had the good fortune to talk with a non-European, that is, to a non-white. He was chief of the Taos pueblos, an intelligent man between the ages of forty and fifty. His name was Ochwiay Baino (Mountain Lake). I was able to talk to him as I have rarely been able to talk with a European.
>
> "See," Ochwiay Baino said, "how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression: they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think they are mad."
>
> I asked him why he thought the whites were mad.
>
> "They say they think with their heads," he replied.

"Why of course. What do you think with?" I asked him in surprise.

"We think here," he said, indicating his heart (pp. 247-248).

Never did the words of man pierce so deeply into the being of Jung as did those of Ochwiay Baino. They caused Jung to fall into a "long meditation" through which passed in chronological order the historical images of conquering humans. Jung emerged from the experience transformed. For the first time in his life he was convinced that he had seen the true, unveiled face of the "real white man," the other face of what Europeans had called "colonization, missions to the heathen, spread of civilization." Such otherness was in his mind visualized as the face of "a bird of paradise seeking with cruel intentness for distant quarry" (p. 248). Jung came to believe that the birds of prey, the eagle and other predatory fowl that adorn many of the coats of arms of the families throughout the western world were "apt psychological representatives of our true nature" (p. 249).

The profundity of insight gained from meditating on the words of Ochwiay Baino so affected Jung's intellectual musings that he frequently referenced the experience in his writings. In 1933, he rhetorically queried:

> Where do all good and helpful flashes of intelligence come from? What is the source of our enthusiasms, inspirations, heightened feeling for life? He answers: We suppose, of course, that our thoughts are in our heads, but when it comes to our feelings we begin to be uncertain: they appear to dwell in the region of our heart. Our sensations are distributed over the whole body (pp. 183-184).

Jung was not the first to recognize the split between the head and the heart. In Christianity as a western religion and in Buddhism as an eastern religion, head and heart are identified as separate entities but co-relational in function. However, each religion presents a contrasting view of co-relationality. In Christianity, the inspiriting nature of heart is given supremacy over the rationalizing intellect of head while in Buddhism, head or "taming the mind" is given superiority over heart as it prepares heart to become "open" to compassion. Paradoxically, the two religions present interesting but contrasting points of view that effectively converge in the pedagogical practice of heart in teaching.

The Bible contains several instances of the separateness of the mind and the heart. When Samuel anointed Saul to be captain "over the Lord's inheritance," he prophesied to him that: "the Spirit of the Lord will come upon thee, and thou shalt prophesy unto them, and shalt be turned into another man." And … "it was so, that when he had turned from Samuel, God gave him another heart: and all those things came to pass that day" (1 Samuel 10: 6 & 9 KJV). Saul was literally brought out of obscurity by the prophet Samuel and informed of his calling from God to be the surrogate king of Israel while Jehovah, God, remained the true king of Israel. In these circumstances God gave Saul a new heart, one that was humble and pure.

Mitchell (1997) describes the transformation:

> The actual anointing of Saul by Samuel involves a new title being given to him: that of *nagîd*, or "prince" (1 Sam 10:1). As well, as Saul left Samuel, God gave him a new heart (*vayyah*^{a}fak-lô leb 'aher) (1 Sam 10:9). It is important here to remember that in classical Hebrew,

> the word for "heart", *leb*, actually has the connotations of "mind", or the intellect. The effect is that Saul's old identity as Saul, son of Kish, is stripped away, and a new identity is constructed for him by Samuel and God.
>
> Retrieved 12 May 2004 from: www.duke.usask.ca/~ckm365/saul.htm .

Saul's heart was transformed and he became heir of the great promised blessing of God. David Blades suggests that there is in the original Hebrew description of Saul's transformation an elaborate play on the action verbs that emphasizes multiple levels of understanding:

> The phrase "God gave him a new heart" follows the Hebrew very carefully. Transliterated it reads: "vaya hapech lô lav elohim." Elohim is Hebrew for God (literally "gods" but understood as a way of referring to the Creator in polite, everyday usage) and lav is heart, which is also the seat of emotion in Hebrew, just like in English. The verb structure is idiomatic. It literally means "and He turned him" or "overturned" - the image is of turning over soil or an equivalent English idiom might be to "turn over a new leaf" - here it refers to having a new "heart," or more exactly, "an overturned heart."
>
> The interesting thing about this passage is the play on words in the Hebrew which is lost in the English translation. The double meaning in the passage turns on the verb "to turn," using the common "turn around" construction for Saul's leaving Samuel while at the same time the same root verb is employed to then play on the fact that not only

> had his body turned around, so had his heart. The Hebrew is remarkably clearer in meaning than its translation into English; God didn't give him a new heart so much as he turned his heart (personal communication, 21 October 2001).

But it strikes me that there is another play on the verb "to turn" that is germane to the present discussion. The verb in its extended usage foreshadows Saul's great turning away from the Lord. In the beginning, Saul was humble and exemplary in leading his people to know of God's superior will and power. He was willing to seek counsel from the prophet Samuel. He had gained approval of the Lord and was given both the spirit of prophecy and a new heart. However, pride, anger, and unrepentant disobedience eventually caused Saul to turn the heart which he had been given by God away from Him and thereby incur His condemnation: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord" (Jeremiah 17:5, KJV). The consequence of Saul's action was to suffer the full measure of God's withdrawal from his life.

In Greek tragedy to fight against one's fate, even the decree of the gods, is the most noble of human qualities but in the Hebrew tradition the loss of rapport with God is the worst consequence of mortality. No punishment is as bad, nothing is worse, than having God depart from one's life and being permanently bereft of the presence of deity. This is the lesson that Saul condemns himself to learn as one who willingly turns away from the Lord: "… where your treasure is, there will your heart be also" (Luke 12:34, KJV).

Osguthorpe (1996) in contemplating the notion of transformative learning posits that the heart in relationship with God is at the center of such learning:

> The more I consider what learning is, the more I see it as a sacred privilege, an act of wonder. I believe that when we are learning we feel most alive - when we are learning, we feel closer to God. …[we feel] something deeply human, something at our center, something that signifie[s] wholeness and at-one-ness. … the word heart reminds us that our wholeness comes from our very center, and it is the heart, I believe that we as parents, teachers, or friends often overlook when we are trying to help another person learn (pp. xx - xxi).

The antidote for the Venus-virus that so besets the minds of many pre-service teachers, as Osguthorpe points out, is a recognition of the centrality and the wholeness of the heart in actional relations. Black, a secondary teacher, recounts an actional relation that he witnessed between "Grandma" and her students that reinforces the wholeness and centrality of heart that Osguthorpe posits is essential in the learning process for all students:

> She comes in to teach a grade nine IOP (Integrated Occupational Program) class, who are a really difficult group of kids; behaviourally and academically difficult. She is a huge woman with tremendously large arms and just this wonderful way about her. She hugs the kids, these great big burly kids; she hugs them all the time and she calls them sweetheart. She holds their hand while she is teaching them and she takes their face in her hands and says: "Sweetheart, just look at me

> in the eyes and listen to me for one minute." She gets away with it. You know, they call her "Grandma" in class, they don't call her Mrs. So-and-So they call her "Grandma." One of the neat things she does with these kids is that she gets them to accept her, and that is amazing for some of these kids to be able to accept a teacher; to be able to accept her and accept learning for themselves as well, that is truly amazing. (personal communication, 09 May 2002).

What intrigues me in Black's account is his avowed amazement at the relation which "Grandma" is able to establish with her students. The effect that she had on her students is, I believe, in no small part attributable to her attending the pathic in their lives. Gradually, as they come to trust the genuineness of her attending, as evidenced in her tactile and verbal communication with them, they come to accept her and in accepting her they come to accept themselves and their ability to learn. Learning becomes actualized for them through heart in teaching.

I recall several instances in my career as a teacher and an administrator when I was privileged to be associated with students who had been marginalized in the system. In working with them whether it was shingling the roof of a modular home being built by the industrial department, painting props for the school's major fine arts production, teaching computer-assisted writing, coaching basketball or softball, or just hanging out with them in the hallways before and after school, I quickly came to know that their responsiveness to learning was in direct proportion to my genuine interest in them and my accommodation of them and their life experiences. I think this is in part what Miranda was referring to when she asked of herself as teacher: "Am I going to treat them as decent human beings?"

Treating students with dignity and respecting the centrality and wholeness of their hearts in life and living are initial, needful steps in building meaningful relationships with them. But contrasting these initial steps are the all-too-frequent lessons in life and learning taught in the post-industrial era through high stakes testing and commodification of knowledge; namely, that within a global economy privilege is given to the supremacy and the superiority of the head over the heart. Such positioning is contrary to the Judaeo-Christian religion, that in its teachings, anchors much of what has been traditionally valued in the western world.

Religious inspiriting of heart in teaching

Over 900 separate references to heart in the Old and New Testament of the Bible (KJV) are devoted to recognizing heart as foci of human emotions, and of human communion, and receptivity to deity. The Judaeo-Christian tradition accords heart predominant stature in the human condition of relationality with self, with others, and with deity. Heart is emotive. Heart is discoursing. Heart is the center of internal dialogue and spiritual communion with God. Heart is the center of desire, of choice, of humility, of righteousness, of thought, of knowledge, of wisdom, of service, and of goodness. Unfortunately, as Helen recounts, heart can also be the center of evil and its attendant transgressions:

> I get severe migraines and I feel one coming on. I tell my principal because I am already at school but there are no substitutes available until the afternoon. I go back to my classroom and explain to my

students what a migraine is … a teachable moment …I go into a little health lesson on how the brain works, the pounding, the blindness, the whole bit. I ask them if they can be very quiet and just do their work until the substitute comes. One boy, Mike, takes it upon himself to do everything that is opposite to what I have asked. He starts banging on his desk with his pencil. He starts climbing on chairs and tables. Everything!

Then he starts yelling at the other students. I turn around and say, "Listen, you little shit, sit down!"

I immediately put my hand to my mouth, "Oh, my goodness! Mike, I'm so sorry!" I feel bad, I apologize to him right away and I tell the other children in my class that my behaviour was totally inappropriate. For the rest of the time he just sits in his chair and says nothing.

I call his home that night. I tell his parents what happened, what I said. I apologize to them profusely. I feel just awful. I'm crying on the phone and I say: "I take so much pride in treating my students well, how could I do that to you child?" I talk to Mike again. Again I apologize. He says, "It's okay, Mrs. C, I was acting like a little shit." "That doesn't make it right for me to say that."

It takes a long time for me to forgive myself (personal communication, 28 March 2002).

Helen's inability to forgive herself may stem from a feeling of self-betrayal. She has demeaned her pedagogical integrity in her eyes and in the eyes of her students. Her unthinking rebuke of Mike has laid bare a momentary inability to control her anger and impatience. Many of us, as teachers, having been faced with similar insensitivities from students, might wish to applaud Helen's response; but, to do so, would be to give into the base or natural character of our humanity and betray the pedagogical character of our being as teachers. Teachers generally hold themselves to a higher standard, one of professional stature; indeed, such integrity is required by members of the public whether education officials, parents, students or colleagues. But, teachers who embody heart in teaching consistently hold themselves to an even higher standard of performance through sensitivity based on attending the pathic in their teaching. Attending the pathic requires that a full measure of intentionality, appropriateness, and responsibility be applied in the pedagogical relationship of teacher and student(s). That is why Helen, who embodies heart in teaching in her daily interactions with her students, finds it so difficult to forgive herself.

Sardello (1995) reminds us that: "The heart interiorizes the world … [through] the heart's action of recollection, of remembering the world" (p. 149). Interiority of the world is within the heart and determines through thought, word, and deed whether the heart is of stone or of flesh. Because Helen is focused on the sensing activities associated with the human heart of flesh: virtue, faith, hope, and charity, or the pure love of Christ in service to others, her sense of personal and professional betrayal is very intense. The world which Helen interiorizes in the moment of her condemnation of Mike was born out of a weakness in her egocentricity, a need to satisfy a selfish desire. Not all needs that we have as humans are altruistic; some are, of necessity, basic and must be met.

I can certainly understand Helen's need to protect herself against what she perceived to be aggressive and hostile action and I could easily find myself rationalizing her response and forgiving her of any wrongdoing. But, Helen finds that its very difficult to forgive herself; she momentarily lost the center of her pedagogical focus and in that brief instance forced herself to come face-to-face with her human frailty. Self-condemnation, or, the inability to accept the human in our humanity, is an obvious danger for teachers who are fully sensitized to attending the pathic in Others. The accommodation of Other does displace absorption of self in heart in teaching but it must be accomplished within the awareness that attending the pathic in Other through heart in teaching is a relational process in teaching and learning not a destination. It is a pedagogical process that will understandably and inevitably be concerned with human error in the authenticity of the moment.

Ezra employs the metaphor of the “good shepherd” to explain, in part, the pedagogical process which he is experiencing with his students. He is very honest in identifying his heartfelt need to provide for and to be of service to children who very much need him to be present for them and to be authentic with them in the moment of teaching:

> I can't speak for anyone else but I know I need to be needed and that's one of the reasons that teaching is so satisfying for me. When I'm needed and when I'm able to provide whatever is needed by a child

> that makes me feel so good; and, I think, that's what the shepherd in me is all about.
>
> I mean without overestimating my importance in a child's life because not every child is a lost sheep, that kind of thing for me is very satisfying, very gratifying to be needed; to be the one (personal communication, 28 March 2002).

At-one-ment, as Osguthorpe emphasized above, is a central tenet in Christianity and is made possible through true love (knowledge) of God and love of "neighbour." Love is an enactive process involving emotional, spiritual, physical, psychological, and intellectual being: "And He [Jesus] answering said: "Thou shalt love the Lord thy God with all thy heart. And with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27, KJV). C. G. Jung, as previously cited, recognizes that the head and the heart coalesce in enactive knowing and that enactive learning is a function of the entire body. Sardello (1995) expresses a similar belief in his depiction of contrasting wills within human beings: "The will of the brain and the will of the heart are quite different, and to get at that difference we need only to reinstate the mysteriousness of will in its connection with body" (p. 154).

The enlightenment of mind, body and spirit comes through inspirational instruction, or personal revelation given by divine spirit to the human heart and results in an alignment of human will with divine will. For, "…will is…carrying out … suggestions spoken to the body from our own interior voice" (Sardello, 1995, p. 155). The voice of God communicates through spirit to the inner voice or spirit of mortal humanity and the intellect is illumined, individual understanding and knowing is achieved. Inquiry fires the faculties of mind while instruction from God inspirits the human heart. Through revelation and inspirational promptings, the truth of all things may be revealed by God to a heart that is open and desiring.

Love as the condition of heart is a love born of a willing desire or intention. It is a love freely given; for, worship, service, charity, or the pure love of God cannot be coerced nor forced. Sardello (1995) affirms, as witnessed in Ezra's shepherd metaphor, that: "The will of the heart seeks to help without having a specific idea of what, for a particular individual, constitutes the help needed" (p. 156). Agency, the unencumbered exercise of will, is the governing principle in the gospel and in heart in teaching - it was Saul's choice to place his faith in "the arm of flesh" and turn away from God and it is Brandon, whose experience will be discussed in detail in Chapter 7, who chooses to trust in the healing balm of Lance's restorative love that reaffirms meaning in their relationship. From a Christian perspective, willful obedience and willful self-sacrifice are expressions of deep love exemplified in service to God and fellow human beings. Self-sacrifice is the gospel of obedience and testifies of righteousness and the qualities of a contrite spirit that lead to a heart motivated and sustained by virtuous action.

Buddhism takes a somewhat different approach. Like Christianity, it advocates acquiring increasing and sustaining qualities that result in sharing with one another and caring for one another while respecting the rights of others. But Buddhism also recognizes that future personal happiness and welfare is dependent on the cooperation and contributions of many others in any given society. The essential message of Buddhism advocates love, compassion, and forgiveness and maintains that each, as an individual in society, must develop a proper attitude of interdependence towards the other. Vreeland (2001) states the virtue of these basic human values succinctly: "Caring for our neighbors' interests is essentially caring for our own future.... In harming our enemy, we are harmed.... We cannot destroy our neighbors! We cannot ignore their interests! Doing so would ultimately cause us to suffer" (pp. 10-11).

Bruce speaks of caring for children and their needs at school as a "sense of sanctuary." He explains:

> Statistically we have 1/3 of our students coming to school from some kind of family dysfunction. We have a group of students coming to school without any breakfast. Every school that I've worked in had a breakfast program that no one knew about. It might be as simple as a classroom teacher who quietly brings out biscuits, Cheez Whiz, and a gallon of milk at ten after eight. We have a group of students who are 13 years old and had 11:00 pm. ice time for hockey the night before. What do we do for these students? One of the things we have to do in addition to providing an academically challenging environment is to provide a safe place for them; a sense of sanctuary. We need to provide an environment where students can say: "I'm away from the kind of pressure that makes me mad at whoever or whatever else is out there." We can't take their anger personally because sometimes we're seen by them as just another roadblock in their fight with the

> world. Part of heart in teaching is acting in an appropriate way to remove those roadblocks while still maintaining the delight in learning, and, you don't learn that in a weekend (personal communication, 09 May 2002)!

Buddhism teaches that an appropriate way is to recognize that the mind is malleable and that through proper discipline and training and by using different thought processes it can bring about changes in personal attitude. However, as The Dalai Lama (2001) teaches such meditation techniques "themselves do not lead to enlightenment or a compassionate and open heart" (pp. 29-30). It is up to the individual to realize that all beings are equal in their wish for happiness and desire to overcome suffering. What distinguishes one practitioner from another is the individual effort and motivation brought to his/her personal spiritual practice of happiness on the two levels of experience: the physical-sensory level and the mental-emotional level.

In his account (given above), Bruce introduces a modification of the two levels of experience. The breakfast program is an attempt to meet the immediate physical needs of a group of students and the sense of sanctuary is an attempt to address students' mental and emotional needs. Both are essential if a compassionate process is to be put in place to help students attain personal happiness. The Dalai Lama (2001) describes this process in terms of heart: "recognizing this [process], you make a pledge to develop a good heart. It is most important that we have a warm heart. As long as we are part of the human society, it is very important to be a kind, warm-hearted person" (p. 24).

"Taming the mind," in the Buddhist faith, is begun through the development of ethical discipline and a rational approach to understanding the value of engaging in moral conduct. Reasoned emotions and thoughts, if grounded in reality, are more likely to be influenced by restraint if one recognizes the consequences of non-virtuous action. There is a strong parallel between the Buddhist non-virtuous actions and the "shall nots" of the biblical Ten Commandments as given to Moses in Exodus 20 (KJV). There is also a clear and distinct parallel between the second great commandment given by Jesus: "Thou shalt love thy neighbour as thyself" (Matt. 22: 39, KJV) and the Buddhist compassion toward the other in society. Nevertheless, there is a marked distinction between these two world religions, Christianity and Buddhism, in their approach to heart.

Heart in Christianity, as previously discussed, is principal in the human condition and its individual relationship with deity. Mind represents the rational world of reasoned thought grounded in reality and very much influenced by the philosophies of men learned in and from the world. Heart represents the spiritual domain of inspired truth as obtained through the guidance of the Holy Spirit. The discernment of truth in the "real" world is made possible through the spiritual promptings and impressions that are communicated by the Spirit of God to the spirit of humanity. Spiritual messages reach deep into the heart and have the power to influence the choices or decisions made by the mind. The Christian ethos of the heart and mind in western culture while symbiotic in function is by nature and design primarily directed by the heart.

This is not the case in Buddhism. "Taming the mind" with its rational approach to the ethical disciplining of emotions and desires incorporates reflection, study, and contemplation through progressive levels of meditation. The mind is principal in Buddhism and an openness of heart is gained by an individual only after she/he has attained total freedom from the negative aspects of the mind. The process of liberating self from a mired existence in suffering and misery wrought by the negative aspects of the mind requires a great commitment that must occur before compassion is possible.

Meditation involving contemplation and reflection is employed as the primary technique in the quest to tame the mind and thereby open the heart. When the focus within an individual is on others, on a personal wish to free them from their state of misery, then compassion exists. The heart is open when all interactions with others are based on a deep recognition of others and their suffering and serve as catalysts to deepen compassion. This is the prerequisite condition of the mind that must exist in order for the heart to remain open in daily living. The Dalai Lama (2001) summarizes the process in this way: "Once one has become profoundly moved by great compassion and loving-kindness, and had one's heart stirred by altruistic thoughts, one must pledge to devote oneself to freeing all beings from the suffering they endure within the cyclic existence…" (p. 105).

The passionate desire to free another from suffering illuminates our understanding of Blake's actions toward his student, Shelly:

> Shelly lives with her mother and younger brother and is in grade nine. She is physically precocious, attractive, and knows that boys are very

> interested in her. She is also insecure and becomes easy prey for the senior boys in high school. I keep her in after school one day and in a voice that I use in tender moments with my own daughter say: "Look kid, what are you doing to yourself? These guys are using you like a piece of meat, do you really want this?"
>
> I make arrangements for her to meet with a grade twelve girl who had become pregnant in her final year and was now a single mom so they could have a heart-to-heart. The grade twelve girl has already visited my CALM class and used very straight talk about sexually transmitted diseases, teen pregnancy, and single motherhood. I knew this was the kind of talk that Shelly needed.
>
> At the end of the year she writes me a note that says: "You used things that were different from anybody else but I'll always remember you as a friend" (personal communication, 09 May 2002).

Compassion in Blake's description takes the form of concern, intervention, and follow-up. Each is particularly enabling for the pedagogue. They help Blake, as a teacher and an as individual, to refrain from the negative thinking of self-centeredness. They help him to reach out to Shelly as another human being and help him to remove any partiality from his attitude toward her as Other. True or genuine compassion must be unconditional. Blake demonstrates that it is only as human beings that we have the possibility of implementing the compassionate changes within our lives that will result in the heart being opened: "Compassion is the very essence of an open heart and must be cultivated throughout our journey" (The Dalai Lama, 2001, p. 125).

Compassion, care, and concern for Other, arise only after the mind is thoroughly disciplined through meditation and the individual is committed to living his/her life responsibly; to nurturing virtuous practices; and, to cultivating loyal friends who help make human existence spiritually meaningful and purposeful. The spiritual practice employed to tame the mind must be applied in like manner in order to open the heart. First the mind is tamed, then the heart is opened so both may work in harmony to "water the mind with love" (The Dalai Lama, 2001, p. 115) and to meditate on compassion or the wish that all beings might be free of suffering. The process of applying this doctrine through personal, conscious, spiritual practice is known as the path or the way in Buddhism and leads one to conclude: "What grounds have I to discriminate? How can I be close to some and hostile toward others? I must rise above all feelings of partiality and discrimination. I must be of benefit to all, equally" (The Dalai Lama, 2001, p. 115)!

Jean explains that the "talk" in the staff room is an excellent gauge of the genuine compassion teachers have for their students:

> Sometimes it is just passing comments about so-and-so, he got a really good mark on his Math test, or a certain student is slipping, what about him/her in your class? Or, so-and-so's parents are getting a divorce and that's probably why his behaviour is the way it is. If I 'm having a problem with a student, behaviourally or academically, and can't seem to get through to them I ask other teachers in the staff room until I find

> one who has gotten through and then I ask: "What do you do? How do you interact with them? What kinds of things do you do to motivate them?" I always start from there. We have so much conversation that centers on students, and I'm sure that students don't have a clue that any of this happens, that they are cared about so much outside of the classroom walls, outside of academics. There are many teachers out here who really talk about their kids a lot (personal communication, 09 May 2002).

Compassion based on equality or equity among all people for all people as achieved through equanimity, composure, sang-froid, serenity, and peacefulness is the ultimate aim of heart in both Christianity and Buddhism. Equality serves to remove prejudice and it enables charity, or love and compassion to reach into the lives and touch for good the sentient nature of all human beings. The presence of heart in teaching might well cause a teacher to view herself/himself as the servant of her/his students and might lead to the lasting commitment that: "I will dedicate my entire being to the benefit of others. I exist solely to be of service to them" (The Dalai Lama, 2001, p. 178). Such a covenant for teachers might well direct the inward attitude and the outward action of teaching in such a way that heart in teaching would fulfill, during the process of attending the pathic, the personal needs of students (and teachers) through the auspices of pedagogical love, a deep sense of calling, and soulful connection.

Chapter 5: Pedagogical love as auspice of heart in teaching[iii]

"You know, Dana, I still love you!"

Dana, a girl in my classroom, has a strong attachment to me. She has to have her daily hugs. She sits by me when she works, she can't stand the other teacher. If he walks by her she puts her hand down. If I walk by she puts her hand up again. If he says, "Dana, I can help you," she replies, "No, I don't want your help. Go away, go away!" If he sits beside her to help, she folds her arms defiantly and says: "I don't want you here, go away!"

Dana has an obvious affection for me, but when things go wrong for her, they go horribly wrong. She bites - hard enough that she leaves a big bruise on my arm, she scratches me and she sometimes draws blood. She does all this mean stuff to me and after she does it, she gets physically ill.

Later, after she has bitten me, scratched me, spat at me and everything else, I take her out of the school for a car ride and a talk. At first she cries, angry, defiant tears and she tells me how mean I am to her and how much she hates me. Then she just stops talking. She is slumped down in the seat, limp, like one of my daughter's rag dolls. She doesn't seem to have any strength at all and she is very, very quiet. I look over at her and say the only thing that comes to me: "You know, Dana, I still love you!" She looks up at me and there is just the slightest hint of

> acknowledgement in her eyes. (Helen, personal communication, 28 June 2002)

In a focus-group inquiry designed to discover how teachers experience the metaphorical heart in teaching, I collected episodic narratives that strongly evidence the favourable influences or auspices of heart that teachers appreciate, admire, and sometimes criticize in themselves and in their colleagues. Helen's narrative regarding her experience with Dana foregrounds pedagogical love as an auspice of heart in teaching and underscores the sensitive or pathic principles of custodial, parental, and educational relationality that are requisite for pedagogical love to exist between the teacher as adult, and the student as child. Helen is finely attuned to the pathic dimensions of everyday life with Dana and no less so than on this particular occasion. Her knowledge of Dana, as Other, has been tried and proven through physical and emotional adversity. Dana is not an easy child to love; her behaviour is not easily managed. She is not an easy child to discipline for she evidences little or no self-discipline. How is it then, that Helen, as pedagogue, can express unconditional love for Dana? Is her avowal of love not more surprising given the manner in which Dana has abused her? What is it in her relationality with Dana that causes her to invite Dana into being with her?

Helen admirably demonstrates that pedagogical love is attendant to pathic knowledge. In the larger context of lived experience, pathic (van Manen, 1999) refers to the felt emotion, the receptivity of mood, and the shared sensibility of being in the world as One and as Other. To more fully understand the pathic it is necessary to examine how it presents itself in life by those who live it. Pathic understanding is "not primarily gnostic, cognitive, intellectual, technical - but rather … is … relational, situational, corporeal, temporal, actional" (van Manen & Li, 2002, p. 219). Helen is attuned to the pathic in herself, as One, and to the pathic in Dana, as Other, and as such instinctively embodies pedagogical love in her relationality with Dana.

In loco parentis is not mere philosophy or strategy for Helen. It is a connective experience, a way of being with Dana that is at once intuitive and authentic. I understand this approach to teaching, to being with and for the child in one's practice; in essence, being a pedagogue. When I first began my career in education, I remember clearly the instruction I received on the topic, "in loco parentis." One of my classmates was heard to ask: "Do we have to be a parent to every child?" The answer that was given was a simple: "In as much as you are humanly capable." While our professor went on to explain that there are no absolutes in teaching, especially when dealing with the various personalities and contingencies associated with a classroom of young children, he did not back away from the requirement placed on each of us to stand in the place of the parent in our relationship and dealings with each child.

Some, perhaps skeptical of the notion that a teacher can fulfill the demands of parenthood within the pedagogical relationship, might ask: Is it possible for a teacher to be a parent to all the children? From my own experience, the answer to this question is not a straight yes or no, but is conditional. From a philosophical and pedagogical point of view, it is absolutely essential that a teacher be personally and professionally predisposed to loving children in their present circumstance and to loving the potential of becoming that resides within each of them. This is the essence of pedagogical love. From a practical point of view, not all students need or require the teacher to be parent; many are quite happy to have the teacher be tutor, guide, facilitator, or cheerleader when needed. Other students need the teacher only part-time or occasionally, especially in times of encouragement, happiness, want, or sorrow. Finally, a handful of students in every class really need a surrogate parent, and the teacher is often the only one capable or responsible enough to fill the role.

Such children sometimes need to be genuinely loved by the teacher in spite of what the child may think of himself or herself or what others may say about them. The litmus test of *in loco parentis* is our relationality, as pedagogues, in the lives of those children with the greatest need and often with the least means or skill to accept or appreciate the pedagogical love that will be proffered them. Rejection, sometimes repeated, and delayed gratification are almost always accepted conditions of pedagogical love. Nevertheless, pedagogical love is a natural way with children; it is not based on sentimentality but on mutual respect. It is a love that embraces all children (Korczak, in Lifton, 1997).

Just as not all children within a family require the same parenting at the same time, so, too, children in a classroom do not require the same attention or affection at the same time. It is essential that the teacher guage the needs of each child. To accomplish this task the teacher must have a relational knowledge of the child, a familiarity with the child's home environment and an understanding of the importance of an inclusive school environment. When taken together, this information can assist the teacher to responsibly ensure the welfare of each child and can provide the teacher with ample direction concerning the timing and appropriateness of teacher-initiated affection or action toward a child.

In her teaching Helen is personally present to Dana. She is perceptive of the relationality that exists between her, as pedagogue, and Dana, as her student. She does not read Dana's actions as grounds for repulsion or rejection. Instead, she recognizes that out of her vulnerability, Dana calls upon her, as pedagogue and as adult, for help, for guidance, and for assistance much as an unruly child, in the throes of a temper tantrum, might call upon a parent for appropriate action. Helen responds appropriately, both in her action and in her inaction; she viscerally experiences Dana's pain and is sensitive to the vulnerability evidenced in Dana's actions.

Her intentionality is ethical; she acts out of a deep sense of moral rightness for Dana and for the relationality that they share. Any fear or horror of rejection, which Dana might feel, is counterbalanced by Helen's pedagogical love. Helen's reflective action allows her to envision possibility and to have faith in and for Dana where others might only see hopelessness and despair. She accepts Dana as person and refuses to agree that she is bad. Her openness, even in the face of closure and rejection, her approachability, her genuine inclusion, and accommodation of Other validate Dana. Her pedagogical love for Dana is preconditioned by the pathic qualities of her personal and professional character. She is able to draw upon the pathic in her character and in an act of unconditional love offer Dana an opportunity to grow in self-confidence and self-acceptance.

Authentic narratives, such as the preceding, orient educators to the pathic dimensions of teaching that characterize pedagogical love as a favourable influence, or auspice of heart. If educators are to deepen their understanding of the essence of pedagogical love in the development of non-cognitive learning within the transactional curriculum of the classroom then they need to examine additional accounts of the pathic by those teachers who live it. The lived narratives of the "now", of the present moments in teaching provide opportunities for educators to experience, to know and to examine the pathic dimension in the relationality of teachers and their students. Teachers who are influenced by the pathic in their lives demonstrate pedagogical love for their students in their daily, minute-by-minute, practice in the transactional curriculum of the classroom.

Integrating a multiplicity of betweens

The making of a common world of education is attained within the transactional curriculum or the curriculum of lived experience in the classroom. Aoki (1993) contends that there are two curricula at work in the classroom, the "curriculum-as-plan" and the "lived curriculum" (p. 261) of each individual student. He sees the two curricula as at 'once different in kind and resist[ing] integration'. Students' lives are often ruled by strong emotions and feelings that are often demonstrated in very positive or very negative attitudes towards home, siblings, parents, friends, and towards school, classmates, teachers, and homework. Who among us as parents or experienced teachers has not heard: "Why do I/we have to do that?" "This is stupid!" "When am I ever going to use that?" or "This sucks!"

It is important that teachers do not dwell in the cognitive curriculum-as-plan where student academic achievement is perceived as the single most important reason for schooling. Educators who dismiss or take only passing note of the lived curricula of their students do a great disservice to their students and their pathic or non-cognitive learning. Aoki positions the teacher in the curriculum landscape of the classroom as mediator between the language of curriculum-as-plan and the language of lived curricula. In this curriculum mismatch, students and teachers often fail to find a middle ground and miss each other relationally and thereby cognitively in the classroom. They are physically in the same classroom, but their needs are so different, so at variance, that real communication often fails to occur especially if the learning is focused only on mastery of content.

It has been my experience that many students perceive the mastery of subject content or academic achievement as a survival of the fittest. The intense competition that often surrounds academic success has a negative impact on many of them, some of whom are at-risk, and contributes, in part, to low levels of motivation and achievement. Some students fall victim to a system and an approach to teaching that fails to recognize, let alone challenge, their capacity for non-cognitive or pathic learning. Under such circumstances, learning loses its intrinsic value because there is no perceived connection between the material to be mastered or achieved and the lived experiences of the students. Learning becomes meaningless and being in school, too often, becomes pointless or only marginally important.

Glasser (in Gough, 1987) warned that when the affective [pathic] within an individual loses importance then student behaviour becomes destructive of the self and destructive of the needs of love, power, freedom and fun, which the self seeks to fulfill:

> All our lives, we search for ways to satisfy our needs for love, belonging, caring, sharing, and cooperation. If a student feels no sense of belonging in school, no sense of being involved in caring and concern, that child will pay little attention to academic subjects (p. 657).

More often than not attitude dictates or determines a student's aptitude toward learning and if she does not perceive her presence as meaningful in content-based learning classes then learning for her is not contextualized and as a consequence is diminished. Where a perceptual mismatch occurs students and teacher do not meet intellectually nor connect pathically in the classroom. The cognitive and non-cognitive variance is so acute that real communication does not occur. In this sense the teacher's curriculum-as-plan and the students' lived curricula are at "once different in kind" and "resist[ing] integration."

Thomas Kieren (2000) posits an alternative notion to the in-between tension that exists in Aoki's perception of classroom curricula. He maintains: "if we examine the curriculum as it occurs…it is neither narrowly convergent to a few goals, nor divergent to individual coherent activities. The idea that comes out of an enactivist view is a co-emergent curriculum." Kieren, in his enactivist view, positions the teacher in the middle of a curriculum which is neither convergent nor divergent but co-emerges "with the communities in which it exists and is lived" (personal communication, 09 October).

In addition to the convergent curriculum-as-plan and the divergent curricula of students' lived curriculum there are other curricula at work that influence and co-determine knowledge in the interaction of the classroom. Antithetical to the curriculum-as-plan is the curriculum-not-as-plan, the null curriculum, or that which has deliberately been excluded from the official curriculum whether mandated by Departments of Education or implemented by classroom teachers in daily pedagogical practice.

There is the hidden curriculum of routines, rules, policies and procedures that scaffold classroom inter- and intra-relationships that are often more overt and that speak louder than might naturally be expected. The Canadian poet E. J. Pratt (1958) portrays in *Silences* that given the right environment: "drama is silent" and that "the inhabitants … are … silently slain" (pp. 77-78). In classrooms that rigidly enforce regulation like that depicted in Chamoiseau's (1997) *Chemin d'école (School Days),* the hidden curriculum is overtly didactic and oppressive and student desire for learning is not only smothered, but in too many cases it is completely slain:

> Time for recess…
>
> Some dummy had the misfortune to pop up right out of his seat. The teacher pounced on him like a red wasp: Who told you to rrise? Are you in charge here? Sit, scoundrrel, good-for-nothing, budding wrretch, diminutive scalawag of a rrapscallion! They were stunned to learn that captain of his ship by divine right, the Teacher ran absolutely everything. He and he alone gave permission to stand up. To sit down. To open one's mouth. Pay attention, look alive, and sit up straight. The Teacher was to be spared any bunny-mumblings, any bovine, sun-drowsy yawns, any stupid-ass-molasses-lapping grins, any

> barnyard cackles from beneath the desks. All bladders - and the neighbouring tubes - were to be emptied before entering this sanctuary, thus obviating the need to ask anything that did not pertain to pure knowledge. A raised finger was to be the outward and visible sign of a flash of intelligence rather than the always irritating announcement of a scatological situation. Not even a fly should buzz without permission. After class had begun, no one should have anything more to say - not to himself, not to the devil or the Good Lord, and absolutely not to his neighbour.
>
> "*A classroom is not a bedlam, gentlemen! Order! Discipline! Respect! Now the first rrow will rrise and file out silently, in an orderly and disciplined fashion. Good. Now the second rrow...*"[liv] (p. 41).

Biological structuring, personal histories and the context of community in the classroom are the constituent elements of the lived curricula of each student and the lived curriculum of the teacher. These curricula may appear to be exclusive of each other and to resist integration; however, there exists a curriculum that subsumes all of them and may be referred to as the transactional curriculum or the enacted curriculum of lived experience. The transactional curriculum is distinguished in its composition by its ability to include and integrate all curricula in the classroom.

I use transactional in a context that is adapted from Rosenblatt's (1985) distinction of her reader-response theory. She used transactional to differentiate her theory from others that had arisen during the New Criticism of the 1920s and 1930s, and to emphasize the reciprocal relationship of reader and text because of its "pedagogical implications" (in Karolides, 1999, p. 169). I agree with Rosenblatt in her insistence that "transactional" connotes important pedagogical implications especially in the notion that meaning in literature does not reside in the text nor in the reader but between the evocation and response during their engagement (Rosenblatt, 1985, p.44). But, the term "transactional" has come to connote different things for different people.

I do not use the term "transactional" to designate one of the English language arts curricula for senior high school as in the Province of Manitoba (1999, p.1-16). I do not use it to indicate a language that has evolved from the expressive language of being and becoming into a pragmatic language of getting things done, nor, do I use it to denote transactional leadership as a mode of administrative theory. Rather, I de-emphasize Rosenblatt's notion of reciprocity in order to emphasize more strongly the oscillations between tension and harmony that exist between and among the various curricula that consolidate in the transactional curriculum.

Specifically, I am referring to the give and take, the to and fro, the ebb and flow of relationality that takes place between and among the various curricula that exist in any moment in the classroom and that are mediated by the teacher through the auspices of heart in teaching. I speak of the curricula described above: the curriculum-as-plan, the lived curricula of individual students, the null curriculum, the hidden curriculum and the lived curriculum of the teacher; all are constituent of the transactional curriculum in the classroom.

Imagine a symmetric Venn diagram composed of five congruent ellipses. As the curves of each ellipses cross and re-cross they create 25 intersections. By far the largest section is at the epicenter or nexus of the Venn. It is a pentagon bounded on each side by the interior curve of each congruent ellipses. Despite the fact that the epicenter derives its shape and being from the multiple intersections of the five congruent ellipses it is devoid of any internal intersection. Like the eye of the hurricane it is a calm and clear territory. It is a confluent area in the midst of multiple divisions as the ellipses intersect and re-intersect each other. To get to the heart of the Venn, one must mediate the buffeting of tensions that comprise the conflict zone that surrounds the heart. Wholeness or completeness is attained in the heart of the Venn through the interior connection of the five ellipses as they flow into or accommodate one another.

The nexus is the actuated reality of the transactional curriculum or what Freire (1997) refers to as the "gnoseologic" nature of education. Education is said to be gnoseologic when it "engages subjects (educators and learners), mediated by a cognizable object or the content to be taught by the educator-subject and learned by the learner-subject" (pp.106-107). The characteristics of gnoseologia are: natural curiosity and unrest for knowledge, understanding, or meaning; mutual respect, maturity of thought and behaviour between dialoguing subjects; a spirit of adventure or risk-taking; confidence in investigating and questioning; seriousness in providing answers; and, a genuine surrender on the part of educator and learner to the critical quest (p. 99). Within education as a gnoseologic process, the learner is challenged to develop a critical or cognitive stance that is preoccupied with the raison d'être of the phenomenon of inquiry that mediates the dialogue of learning and is fundamental for developing epistemological curiosity. However, gnoseologica does not refuse consideration of the non-cognitive or pathic; indeed, it requires "respect for the freedom of others" and it requires an ethical perspective conditioned by "humility, coherence and tolerance" (p. 105). It also requires as actuated reality the accommodation of Other as self made possible through pedagogical love.

A professional and personal obligation

> It's my first day teaching grade 9. I want so much to make a connection with each student as they come into the classroom; I believe first impressions are lasting. But, when Derek walks into my life, a grubby, skinny, filthy kid, I think mangy, mangy, mangy!
>
> He comes to school every day hungry. His Dad gives him two dollars every morning to buy food at school because there is no food at home. When he gets to school, he goes to the vending machine, promptly buys two chocolate bars, walks into the classroom and gives them away piece by piece until there's nothing left. Nothing for him, and then he just says: "Oh…yeah, I guess there's no more." He gives all his food away and never thinks about how hungry he is; that's just the way he is.
>
> He walks about 35 or 40 minutes to school every day. He doesn't have money for the bus but he's always there on time. He never misses a day whether he's sick or not. His spirit is just amazing; he's going to be the first one in his family to graduate high school.
>
> I buy him a toothbrush and toothpaste because his teeth are never ever clean. I ask him, "Why not?" "There's no toothbrush to brush my teeth

with in my house." "Do you ever eat?" "Not much…. You know, sometimes Dad gets Kentucky Fried Chicken, sometimes there are beans in the cupboard, that kind of thing, sometimes." My relationship with Derek is one of the most meaningful connections in my life, I want it to continue; but it's sometimes hard on the heart with Derek. His home life is appalling; his father is incredibly neglectful. His head is either shaved or it's a rat's nest…a greasy rat's nest. His sister abuses him regularly - physically and sexually. He has a shunt in his head which drains fluid from a brain injury he's had since he was a kid and she sometimes hits him on the side of the head with a frying pan and his Dad doesn't do anything to stop it. She could kill him. His whole life is an awful situation but I love the kid and I stay in touch.

It is the summer after grade 9, I am getting married; I invite Derek to my wedding. It's a huge thing for him …huge. He hasn't ever been to anything like this and he's very excited. He gets a suit, a tie, a shirt…he really gets dressed up. He gets a social worker to drive him over to the church where he meets my bride for the second time. This meeting is special for Derek. He tells me: "I feel close to her now too, because I've been to her wedding."

I stay in touch with Derek because it makes me feel like I'm doing something that matters. Honestly, I love Derek. He's just the sweetest kid in the world and I give him something in his life other than periodic contact with a crappy father and an abusive sister. We stay in

> touch; it's hard sometimes though, hard on the heart. (Ezra, personal communication, 28 March 2002)

As Ezra evidences in his experiences with Derek, the gnoseologic nature of education is enactive in the transactional curriculum. The curriculum-as-plan, the lived curricula of students, the null curriculum, the hidden curriculum and the lived curriculum of the teacher unite and flow into each other. The confluence of curricula is made possible by the pedagogical love that Ezra has for Derek. It is a relational love that affirms and reaffirms the possible in learning, knowing, being, and becoming for both as subjects - Derek, as student and Ezra, as teacher. The verbal and non-verbal communication that exists between Ezra and Derek as interlocutors actuates the personal growth that is inherent in the gnoseologic environment of the transactional curriculum. Both are experientially in search of meaning.

Ezra realizes in his relationship with Derek that the educator is incomplete without the learner, the learner incomplete without the educator, and both are incomplete without the other components in the pedagogical relationality of the transactional curriculum. The gnoseologic value of the transactional curriculum consists in the completion of individual components; the gnostic and the pathic fuse as cognitive, non-cognitive, and experiential faculties investigate learning, knowing, being, and becoming. When Ezra and Derek experience the mediating influence of pedagogical love in the transactional curriculum, they are simultaneously engaged in authentic educational practice; both attain completeness and are balanced. Both are actuated; each edifies the other. The gnostic is not privileged in the gnoseologic education process that exists between them but is determinantly balanced with the pathic in authentic pedagogical practice. The nexus of the transactional curriculum is the actuated reality of pedagogical love which exists between the teacher and student as adult and child. The gnoseologic conditions of their relationship are bounded by the interior of each curriculum and contribute greatly to understanding heart in teaching.

"How did you ever think of that?"

One of the ways that the pathic manifests its importance in the pedagogical love of the transactional curriculum is through dialogue. The dialogic relationship between and among teacher and students is an interaction of communication and intercommunication that is indispensable to the co-emergence of knowledge. Dialogue is an essential function of human beings in their quest for knowledge and it is elemental in the social nature of children and their teachers, as learners, in the transactional classroom.

> Ms. S goes to the chalkboard and writes 1/6 + 3/12 + 2/24 and then asks, "What's that?" As the students begin to earnestly ponder the question, Patrick, who is always eager to display his knowledge but has a reputation of being somewhat smart-alecky with some of his answers, blurts out "4/8." With a surprised look on her face, Ms. S immediately turns toward Patrick and inquisitively asks: "How did you ever think of that?"
>
> Patrick, from off the top of his head, begins an elaborate and somewhat convoluted explanation of his thinking. The response on the part of Patrick's teacher and his classmates is a questioning, "Huh?"

> Not wishing to be embarrassed or have his answer mistaken for misbehaviour, Patrick runs to the board and with chalk in hand, diagrams how 4/8 can be an acceptable answer to the question (Ms. S, personal communication, 09 October 2000).

The significance of this exchange between teacher and student resides in the pedagogical love that appropriately characterizes Ms. S in her attitude, action, and questioning of Patrick. In certain social contexts, including classrooms, "smart-alecky" can mean obnoxiously self-assertive and arrogant. This attitude, if it exists in Patrick, may partially explain his behaviour as he blurts out 4/8; but if it does, Ms. S conveys through the tonal qualities of her voice that she chooses to ignore it and with genuine curiosity and a hint of amazement she inquires of Patrick: "How did you ever think of that?"

Instead of sounding skeptical or dismissive, Ms. S's question is invitational and receives not just Patrick's response but Patrick as well. What he says by way of explanation matters, whether it is right or wrong, and Ms. S, as teacher, probes for clarification, interpretation and contribution. She is not seeking the answer as much as she is seeking the involvement of Patrick as her student. She enters a "caring relationship" as the "one-caring" for her student, Patrick, the "one cared-for" (Noddings, 1984).

Her question, in the true sense of the Latin definition of *educere*, draws out the Otherness in Patrick; she calls forth that which is within him as Ezra does with Derek. In the "context-dependent know how" (Varela, Thompson & Rosch, 1991, p. 148) of her classroom, Ms. S identifies those intelligences that Patrick has and seeks to provide Patrick with an opportunity to explain both himself and his reasoning. He responds to her invitation and verbally, graphically, explains his thinking process. The teacher recognizes that knower and the known, in this case Patrick and his response, co-emerge through "mutual specification" (p. 150). One cannot and does not exist without the other.

The evocative nature of the teacher's query to Patrick reveals that she is aware that: "response is not mere reaction… [it] involves [an] awareness of [self] as a center of force capable of action" (Johnson, 1987, p. 15). In this classroom, Ms. S sufficiently expands the centre of her personal force or power to call forth an appropriate action of knowledge from Patrick. By and through her questioning voice, she demonstrates, according to Foucault (1981), "that the exercise of power itself creates and causes to emerge new objects of knowledge and accumulates new bodies of information" (p. 51).

Power in the evocative call to Other

Foucault (1981) posits that power and knowledge are not only reciprocal but each is the articulation of the other, and that: "modern humanism is mistaken in drawing [a] line between [them]" (p. 52). Power comes into being within the context of the relationality in the transactional curriculum. Relationality cannot be diminutive; it cannot be rule-governed nor autocratically controlled to the extent that conditions constrain students from making choices that allow them to pursue their shared vision of learning in the transactional curriculum. If relationality were constrained in the classroom, it would negate the gnoseologic nature of education. Pedagogical love directs that it is no longer acceptable for an individual student to remain self-contained and self-constrained to the extent that personal conformity to externally defined rules is guaranteed. Foucault (1981) states: "the individual is an effect of power, and at the same time, or precisely to the extent to which it is that effect, it is the element of its articulation" (p. 98).

Articulation in the classroom, for each participant, is not separate from relationality with Others, some of whom may be very difficult. As Ezra says of his relationship with Derek: "[It] is one of the most meaningful connections in my life, I want it to continue; but it's sometimes hard on the heart with Derek." He realizes, as does Ms. S, that it is the pedagogical responsibility of the teacher to understand the nature of the constraints that would prevent student articulation and to posit alternative, significant and meaningful learning experiences within the transactional curriculum of the classroom. Greene (1995) contends that there is an obligation on the part of those who devise curriculum "to make it possible for the young to perceive ranges of alternatives that are significant 'possibles' for themselves" (p. 141).

If such devising takes place then the life experiences of students become interesting and relevant because their inclusion is the result of purposeful action. In the actuated reality of the transactional curriculum, purposeful action is engendered by pedagogical love. It is action that is born out of respect, support, mutual understanding, and inclusion of Other as self and is evidenced in the pedagogical relationship that exists between Helen and Dana, Ezra and Derek, and between Ms. S and Patrick. Purposeful action is also the recognition of individual freedom and the obligation to act ethically and in accordance with the dictates of conscience and heart.

The influence of pedagogical love in the relationality of teacher and student brings the search for love, belonging, caring, sharing, and cooperation closer to conclusion. It is the source of enlightenment in the classroom that reinforces the belief that human life is concentric. All people have at their core the unique, mysterious, yet vital organ of the heart and as Hélène Cixous (in Cixous & Calle-Gruber, 1997) observes: "there is a common speech, there is a common discourse, there is a universe of emotion that is totally interchangeable and that goes through the organ of the heart" (p. 31). It is the commonality of heart that preconditions enlightenment in the classroom and persuades teachers who accept pedagogical love as essential in their relationality with students to agree with Leonard Cohen (1993) in "Anthem:" "You can add up the parts / but you won't have the sum. // Forget your perfect offering / There is, a crack in everything / That's how the light gets in"[v] (p. 373).

van Manen (1991) affirms that the adult can only have influence over a child or young person within a pedagogical relationship "when authority is based, not on power, but on love, affection, and internalized sanction on the part of the child" (p. 70). Patrick is invited by the evocative nature of his teacher's question to participate in the communicative power of all learners in the classroom. As a distinct individual, he does not exist in a space outside the communicative power that is present in the actuated reality of the classroom. To view him as marginalized or separated would invalidate the pedagogical influence that exists between him, as student and Ms. S, as teacher. Through her interrogative, Ms. S has addressed Patrick as Other and she and his classmates are compelled out of respect "to listen, without knowing why, before [they] know what it is that [they] are to listen to" (Readings, 1996, p. 162).

Patrick accepts the invitation to participate in the discourse of learning. He seeks to communicate verbally his meaning and when words fail to convince others of the plausibility of his reasoning, he employs diagramming to illustrate his thinking. Ms. S knows that his knowledge, that which he now seeks to communicate to the understanding of others, has, in part, had its origin in the environmental elements of the classroom including the love and respect which presently engulf him. Knowledge "depends on being in a world that is inseparable from our … embodiment" (Varela, Thompson, Rosch, 1991, p. 140). As pedagogue, Mrs. S knows that there is more to knowledge, more to understanding, more to the application of commonsense and wisdom than merely leading Patrick, as learner, to the "threshold of [his] own mind" (Gibran, 1926, p. 26). Knowledge, for Patrick, is a lived experience, a coalescence of gnostic (cognitive) and pathic (non-cognitive) meaning and understanding.

Another aspect of the pedagogical relationship between Patrick and his teacher, Ms. S, which is similar to that evidenced between Helen and Dana, is that she acts in an ethically responsible manner towards him. She does not give into any tendency to pick up on his "blurting" behaviour. Instead of conflict or confrontation, she recognizes Patrick's creative cognition and invites him into the transactional curriculum of making mathematics by asking, "How did you ever think of that?" In so doing, she affirms him as a person and keeps open the possibilities of learning. And, this is what good teachers do; they "occasion learning" (T. Kieren, personal communication, 9 October 2000).

Maturana (in Maturana & Varela, 1980) presents the view that such occasioning in relation to another is an expression of love: "the seeing of the other as a partner in some or all the dimensions of living" (p. xxvi). hooks (1999) suggests: "Think first about how you can love your students. Do this even before you think about how you're going to teach them" (p. 125). Pedagogical love is an accommodation of Other, and the occasioning of learning through alternate "possibles" is the essence of relationship in education. Patrick's teacher, in asking the question "How did you ever think of that?" enlarges the nature of her relationship with Patrick. In so doing, she creates a "possible" and makes room for full accommodation of him as a legitimate Other.

The lived experiences in the transactional curriculum of Ms. S's classroom exist for her, as teacher, and for each of her students. The actuated reality of the transactional curriculum is rooted in the dialogic of completion. The ebb and flow, the give and take of discourse among the participants and the curricula constitute the communicative power of holistic learning, knowing, being, and becoming. The transactional curriculum is the mediated confluence of all curricula at work at any given moment within the classroom. It invites the development of a pedagogical relationship between teacher and student and makes possible the co-emergence of learning and knowing, being, and becoming for all participants in the classroom.

Pedagogical love: Catalyst in the transactional curriculum

Another example of pedagogical love as catalyst in the transactional curriculum is found in the observations of Mrs. Hutniak's teaching conducted by Simmt (in Simmt, et al., 1998). Mrs. Hutniak is praised by her principal as "the greatest math teacher" (p. 33). Her students and their parents believe that her greatest strengths are that she loves her students and she loves mathematics.

The hidden curriculum is evidenced in Mrs. Hutniak's years of experience and "manifested in many of the managerial and motivational strategies she uses in the classroom" (p. 34). For instance, she collects all notebooks every second week not only as an assessment strategy but as a way of connecting with each student, establishing a one-on-one through her "love-notes" written to each student, "pointing out strengths and weaknesses, giving them advice and encouragement" (p. 35). In respect of this transactional practice, Mrs. Hutniak observes: "I always feel that before I can teach any student, I have to have some relationship with that student. There has to be a trust between us" (p. 35).

van Manen (1991) reinforces Mrs. Hutniak's belief in the power of trust: "Trust enables! Trustful hope is our experience of the child's possibilities and development" (p. 68). Children who experience the enabling influence of trust through pedagogical love within the transactional curriculum are encouraged to have trust in themselves. Mrs. Hutniak understands how to inculcate trust in her classroom. In addition to her love-notes, she uses a number of other techniques to reinforce her trust and respect for her students. Simmt (in Simmt, et al., 1998) notes that in a single class:

> Most students were called on by name and in a most respectful tone. Mrs. Hutniak responded to many of their questions with an endearment. She took 20 seconds here and 30 seconds elsewhere to quickly interact with a student, often about mathematics but sometimes

> about … the health of a friend or parent, an upcoming community
> event, how the child feels that day (p. 38).

Through these brief but personal interactions, Mrs. Hutniak illustrates that the instructional process "is constantly conditioned by personal, relational, intentional, and contingent factors that make teaching possible in the first place" (van Manen & Li, 2002, p. 217). She establishes an inclusive environment within her classroom that highlights the relationship that exists between her and her students. In her classroom, love is the condition of pedagogy and the precondition for the pedagogical relationship. Such a relationship, in her view, is absolutely essential to the growth of her students as mature, responsible individuals.

It is refreshing to witness pedagogical love at work within the transactional curriculum in Mrs. Hutniak's classroom. As an experienced teacher of more than 30 years, she speaks of her students in language characteristic of her caring, compassion, and genuine love. She does not measure her success as a teacher with how well her students perform on an achievement test; rather, her measure of success is embodied:

> "When they start here," holding up one hand "and end up here," holding up the other hand, "then I have succeeded. And you've got to be able to do that without hurting this," she said as she put her hand to her chest… "If I didn't love the kids, I couldn't be a teacher - and it's got to be unconditional love" (Simmt, et al., 1998, pp. 38 & 42).

Operative principles within the transactional curriculum

In order for a child to maximize understanding and knowledge within the gnoseologic nature of education, there must be a balance between educating the cognitive, the gnostic, or the mind and educating the non-cognitive, the pathic, or the heart. If we, as educators, are truly committed to educating the whole child then we must recognize that neither the head nor the heart is dominant in the body. Both are essential in balancing the dimensions of bodily living and bodily knowing. Without carefully attending the pathic we cannot fully attend the heart in teaching.

One of the greatest and most effective methods of teaching is by example or model. Teachers like Ezra, Ms. S, and Mrs. Hutniak model their dual focus on the cognitive and the non-cognitive in the pedagogical relationships in their classrooms. They engage their students in highly interactive and enabling lessons, they teach them to take note of the salient points in each lesson, they teach them to reflect on their learning and inspire further learning, they spend a high quality of time developing and maintaining a personal relationship with each of their students and they look for occasions to extend learning opportunities in pathic one-to-one interactions.

Increasingly, teachers are required to evaluate their teaching in technical or corporate terms of outcomes, efficacy, and accountability. There is little or no time allocated to teachers to respond, reflect or reconstruct their thinking on the meaning, purpose and significance of pedagogical relationship. In the midst of educational restriction, the challenge for most teachers is to remember poignantly their pedagogical orientation to each child. Love, hope, and responsibility from the adult to the child are the conditions of pedagogical orientation (van Manen, 1991, p. 123). Ideally, the school and the official curriculum should serve the unique needs of each and every child; but my experience would suggest that in reality, teachers and Department of Education officials sometimes forget that the school exists for children and it is for their benefit that the curriculum exists and should be designed. Children should not be viewed as existing to serve either the school or the official, mandated curriculum.

Greene (1995) contends that the point of curriculum making is to: "order experiences in such a fashion as to move diverse persons to mindfulness and to care … [and to make] connection between diversely lived experiences and an increasingly meaningful world" (pp. 142 & 144). The enactive presence of pedagogical love within the transactional curriculum encourages students to make meaning rather than to find meaning beyond themselves as in an externally prescribed curriculum-as-plan.

Certain principles operate within the transactional curriculum. Mrs. Hutniak identified respect, trust, and unconditional love as essential principles. Ellsworth (1997) contends that a "student's relationship to curriculum" is often "a messy and unpredictable event that constantly…and inevitably passes through the uncontrollable stuff of desire, fear, horror, pleasure, power, anxiety, fantasy, and the unthinkable" (p. 46). Oscillation between understanding and misunderstanding occurs in student learning and knowing and is often a result of the flux of emotions, attention, and interest within an individual student or within students collectively. Every student, as child, is unique and exhibits: "inclination, sensitivities, modalities of being which soon express themselves in certain choices, interests, and desires" (van Manen, 1991, p. 19). Aoki (1993) contends that these qualities constitute the students' lived curricula (p. 258) and, rather than being viewed as extraordinary or unusual, must be viewed as common within young people, especially at the middle or junior high school level. Acceptance of the Other in each student is paramount in the development of pedagogical love between teacher and student at every level of instruction.

"She doesn't push me away"

Mrs. D-H, an experienced high school vocational and resource and methods teacher, shares the following experience that highlights the need for respect, trust, and love in the pedagogical relationship between teacher and student; especially when it involves a student like Amy, who "creates an atmosphere that poisons the class."

> Amy sits stoic for a few minutes, and I am totally unprepared for what is to come. Suddenly she throws her head down on her arms and begins to sob uncontrollably. Great sobs as if her heart were breaking. Now what do I do? Then I remember the only thing I really know about her: her mother died a few, short years ago. I get up and go over to her and cradle her head in my arms and soothe her. She doesn't push me away. I remain there a few minutes and then return to my seat beside her. Her sobs gradually lessen to small shudders. Nothing is said for a while (personal communication, 28 March 2002).

Mrs. D-H's actions in this specific, teaching moment demonstrate that a teacher has a pedagogical calling that must, of necessity, respond to the vulnerability and needs of a student. In Aristotelian terms, Mrs. D-H acts with "virtue" in assisting her student. She has chosen to do "good", to do that which is right for the student in the moment. In order to do so she responds pedagogically to the unvoiced call of Amy's need to be loved unconditionally, to be comforted in her vulnerability. Mrs. D-H responds with appropriate intention conditioned by tenderness, compassion, and an outpouring of genuine love for her student not unlike Ezra's accommodation of Derek, Mrs. Hutniak's "love notes," Ms. S's evocative acceptance of Patrick, or Helen's avowal to Dana: "I still love you!"

Gertrude Buck, an advocate of the progressive education movement at the turn of the twentieth century believed as did John Dewey, that pedagogy was founded upon the "democratic ideals of cooperation, freedom of thought, and equality" (Bordelon, 1998, p. 238). The respect and equality of personhood that Mrs. D-H accords Amy in this personal, yet private interaction reinforces the social imperative for human-centered ethics spoken of by Maturana and Varela (1997), specifically, "as human beings we have only the world which we create with others - whether we like them or not…and only love helps us bring it forth." (pp. 246 & 248). Pedagogical love as demonstrated by Mrs. D-H toward Amy breaks the fourth wall, to steal a theatrical term, in which the spectator and protagonist co-determine the meaning of the life-play they are involved in and, of necessity, are required to work out.

Buck contended that in a classroom organized on the principles of cooperation, freedom of thought, and equality "what benefits the individual also benefits society and vice versa," (Bordelon, 1998, p. 257). The transactional curriculum arises out of the interaction of divergent curricula made convergent through the pathic principles of caring, compassion, and concern for each child and the democratic principles of cooperation, freedom of thought, and equality. All these elements conjoin in the transactional curriculum through pedagogical love.

Pedagogical love is based on a foundational attitude of intention, appropriateness, and responsibility as reflected in custodial, parental, and educational relationships with children. The pedagogical responsibility of the teacher, as professional educator, is to act appropriately and intentionally in the place of the parent (in loco parentis) in respecting children in their present circumstance and in their potential of becoming. Pedagogical love is evidenced in concrete real-life situations that represent the give and take, back and forth, ebb and flow of the transactional curriculum within the classroom.

Adult actions and interactions toward children must, of necessity, be intentional, appropriate, and directed toward the positive being and becoming of each child. Pedagogical love gives teachers the patience, tolerance, belief, and trust to help children achieve their present and future potential. It also makes it clear that, if they do not genuinely love, teachers cannot care for children on a daily, moment-to-moment basis. Love as the condition of pedagogy and the precondition for the pedagogical relationship between the adult and the child in the transactional curriculum is absolutely essential to the child's growth as a mature, responsible individual (van Manen, 1991).

Maurer and Davidson (1999) call for teachers not to ignore the affective or pathic domain in what they call the "power of the heart." The power of the heart resides in the pedagogical love between Helen and Dana, Ezra and Derek, Ms. S and Patrick, Mrs. Hutniak and her students, and Mrs. D-H and Amy. As teachers, they evidence in their relationality with children an encultured agreement with Cixous' assertion (in Cixous & Calle-Gruber, 1997) that: "…what the sexes have in common is the heart…. [It's] as if the heart were the sex common to the two sexes. The human sex" (p. 31). As teachers, they also demonstrate that through pedagogical love, each child, as a unique human being, can be enlarged and enlivened in the inclusive, enactive environment of the transactional curriculum.

In the gnoseologic relationality of their classrooms the lived experience of students and teacher co-exist, learning and knowledge co-emerge, the multiplicity of curricula converge, nature and nurture co-originate as product and process; and, the gnostic and pathic learning of Other are brought forth into a new world of knowledge, acceptance and understanding. Truly, teachers who genuinely practice pedagogical love in the transactional curriculum of their classrooms share a common heart; that's "how the light gets in."

[iii] A version of this chapter has been published. Hatt 2005. *JCS (Journal of Curriculum Studies) 37*, (6) 671-688.

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Chapter 6: Calling as an Auspice of Heart in Teaching

Changing attitudes in student response

It's Grade 9 and I am beginning my career as a substitute teacher. Monica is in my class and within the first 20 seconds, she tells me to self-copulate and I send her to the office. She is given a suspension and when she comes back to class the second week she continues the foolish comments and behaviour. In a defiant tone she demands, "What's your problem?" and then declares "I'm not going to do any work today!"

"Who is this girl?" I think, "This is unreal!"

Grade 11 comes along and I have her in my English class. The first month it is test after test, her testing me all the time, pushing buttons and pushing more buttons. "I'm not going to do any work today, you okay with that?" "No," I reply, "If you don't do any work, you'll get zero for participation; but, that's up to you. If you want to do nothing, that's your choice but know what the consequence will be." Then she finishes an assignment and I write on it: "This is wonderful! I've always known you were capable but it's nice to see evidence that confirms my belief. Please keep up the good work because you're really smart and it would be a waste if you didn't."

Grade 12 arrives and I have Monica in my English class again this year. She works her butt off in this class. She confides in me: "I was ready to quit school in Grade 11. I was so ready to quit, I was on the

> verge of leaving but your comments, your encouragement on my assignments gave me the courage to go on."
>
> It is May, the last month for student/staff awards in the school. I nominate Monica for the student-of-the-month academic award. We are in the school assembly in the gymnasium and Mr. M., the vice-principal, is announcing the final student award for the year, the Academic Student-of-the-Month Award. He begins: "This next award touches me greatly. When this student came to us in Grade 9 we really didn't think she'd make it. She has faced a great deal of adversity in her life and has risen above it all to earn this Award."
>
> Mr. M. presents Monica with the Award, she cries. I cry. She approaches me, she is just bawling and through her tears she says: "This was your idea," she just sobs. Together, we walk back to the classroom where the rest of the class has a little cake for her; they all knew of the Award before she did. She cries and all the students in the class applaud. She says: "This is the only award I've ever won in my life!" (Rosalie, personal communication, 04 August 2002).

Verbal abuse, defiance, contemptuous remarks, in a word - attitude! What is it that acts within a teacher to allow her/him to not only withstand but to rise above the anger and the contempt of a student whose sole purpose is not to test but to break classroom limits? When I re-read Rosalie's account of her experience with Monica, I relive several experiences which I have had as a classroom teacher. The names and the faces are different and quite often the gender is male rather than female but the attitude, the behaviour and the loathsome contempt for teachers and learning are very similar. I am amazed at the movement that takes place between teacher and student in such situations over a period of time that often results in the student's unparalleled success. Monica's celebrated success at the end of her high school career is in no small measure due to the patience, the fortitude and the charity which Rosalie, her teacher, possessed as she withstood the negativity that was directed towards her. She was able to help Monica transition her negativity into unprecedented personal growth and acknowledged accomplishment.

Such transitioning is evidenced in the movement that inheres within Rosalie's account of her experiences with Monica. Rosalie is at first appalled yet mystified that a student, whom she has never before met, would defiantly challenge her in language and action characterized by contempt and derision: "Who is this girl? …This is unreal!" While Rosalie is plunged into an abject state of disbelief as a consequence of Monica's behaviour, the surrealism of the situation does not deter her, nor prevent her, from dealing in a fair but firm manner with Monica's continuing challenges. Rosalie rejects a personal acceptance of the responsibility for Monica's intended acts of defiance. She is very other-centered and recognizes that the question of: "How do I get Monica to accept responsibly?" is secondary to the question of: "What is required of me, as teacher in respect of Monica, as student?"

There is something in Rosalie's nature as a teacher that transcends her emerging praxis, and the development of her theoretical and experiential base as a teacher. Consistently she refuses to take ownership of Monica's rebelliousness and reminds Monica that the consequences of her actions are her responsibility and that accountability for her actions is squarely on her shoulders. Consequently, Rosalie validates Monica's being, she invites Monica, as a valued young adult, to accept responsibility for her actions and in so doing develop respect for herself. She recognizes and honours Monica's Otherness in the genuine praise that she gives her for work done well: "This is wonderful! I've always known that you were capable but it's nice to see evidence that confirms my belief." Instinctively, Rosalie adds a note of encouragement that reinforces her faith and belief in Monica's ability and in her potential for success: "Please keep up the good work because you're really smart and it would be a waste if you didn't."

The evocative power of the word

If Rosalie's written comments were taken as simply the voicing in writing of her inner being then the nature of her writing, and of her language, would not appear as anything other than an expression and an activity of her being. But language, especially that of human beings, is never subsistent in and of itself. Language inheres or resides within itself as well as within its stylistic expression and within its utterance whether oral or written. Heidegger (1971) points out that: "Language speaks. Language? And not man?" (p. 198). As language speaks, it names, and, in naming, it calls, and, in its calling: "it brings the presence of what was previously uncalled into nearness" (p.198). In this respect language is logos (Karatheodoris, 1979, p. 181) and possesses the multiple character of the word or statement and reason, the thinking or intelligence that lies behind the word or statement and the ability to call or denote collection, gathering or assembly.

Logos as calling is bidding or invocation. Bidding invites the thing called into arrival. It calls into existence that which was previously uncalled and brings it into close proximity with a world that grants it presence. Logos as invocation also calls out to things, "commending them to the world out of which they appear" (Heidegger, 1971, p. 200). Both aspects of calling are essential. Together, they elicit a more appropriate response from the listener or the reader. What is it that inheres in Rosalie's speech that calls into existence that which did not exist by commending that which does exist? Into what world is Rosalie inviting Monica's presence? What, in the difference between the world and that which is called, carries them toward one another and invites a participatory response within Monica? What is an appropriate response for Monica?

Rosalie's logos, her words and statements are like the pencil drawing or sketch of a landscape that exists vividly in the imagination and is brought into reality through the artist's etchings. Her logos consists of the ideas, concepts, images, and, feelings that were originally separate but are now conjoined through the aesthetic perspective of the artist. Through expression, her logos is shaped to form the landscape of her language. In this sense, Rosalie artistically employs an eidetic method in her interaction with Monica and "an eidetic method," according to Merleau-Ponty (1962), "is the method of a phenomenological positivism which bases the possible on the real" (p. xvii). The difference for Rosalie and Monica, between that which is possible and that which is real, is the seam that in its binding draws their individual being toward one another.

In her written comments on Monica's assignment Rosalie uses words such as: "wonderful," "capable," "evidence" and "confirm" that both describe and call into existence that which did not previously exist. The expletive statement: "This is wonderful!" as logos heralds the arrival, commends the existence, and maintains the ambiguity of that which was latent and which is now given presence. The antecedent reference of "this" is sufficiently ambiguous as to suggest multiple interpretations.

Perhaps, "this" refers to the effort evidenced in the completion of the assignment; the "good work" contained in the presentation of the assignment; the intelligence that scaffolds the assignment; the teacher's response to the quality of the assignment; the student's effort in producing the "good work"; or, the teacher's pleasure in the quality of the work completed? Perhaps "this" refers to the concrete evidence that the assignment is a testimony of the consistent expression of consequence and reward that has finally motivated the student to produce work that surpasses teacher expectation. Perhaps "this" refers to the evaluative success of the present assignment as a stepping-stone to the success of future assignments. Perhaps "this" refers to the attainment of possibility in the present with the hope that the potential for achievement will be sustained both academically and attitudinally.

The strength of "this" is that it calls into appearance that which is now present, that which was latent, and that which is to be brought forth. "This" serves as a threshold of pedagogical relationship in the present that sustains the past and the future and allows each to penetrate the other. The threshold is the between that joins potential and possibility and it is into this world that Rosalie invites Monica to enter.

Miranda, a Junior High Teacher, holds a similar view to that of Rosalie concerning the world of possibility for students: "Possibilities are openings for kids - I think that possibility is one of the most fantastic concepts in life altogether, and to have the ability to provide possibility for kids in their way of thinking, in their point of view, is fantastic" (personal communication, 28 March 2002). Her perspective reinforces what Arendt (1961) maintains are the pre-conditions for "possibles" to exist in education:

> We decide whether we love our children enough not to expel them from our world and leave them to their own devices, nor to strike from their hands their chance of undertaking something new, something unforeseen for us, but to prepare them in advance for the task of renewing a common world (p. 196).

The emphatic copula "is" in Rosalie's "This is wonderful!" sounds the way and calls through its linkage the presence of "this" as it stands and as it has the potential to stand. The subject complement "wonderful" calls into question the nature of its modification and as predicate adjective extends the ambiguity of the exclamatory statement. Does "wonderful" engender awe, astonishment, admiration or marvel? And in whom does it arouse such emotive response? Presumably, in Rosalie as she was the one to pen the remark but will it arouse in Monica a complimentary or appropriate response? And do we yet know the nature of the response in Rosalie, in Monica, or ourselves as reader?

"I've always known that you were capable" and "It's nice to see evidence that confirms my belief" are statements that empower. If we accept that there is in the

West a long tradition of seeing children, women, the insane and natives as being culturally marginalized (Kennedy, 2000), and as "embodying both deficit/danger and a connection with other worlds" (p. 520), it is refreshing to note in Rosalie's comments that there is no attempt to control, to manipulate, or to transform the child into an adult through force or coercion. Rosalie's comments are a unique blend of noesis and poesis.

Intellectually or noetically, Rosalie's cognitive knowing has assessed Monica's assignment and determined that it is "wonderful", surpassing the educational expectations that she held for Monica. If this were all that Rosalie intended in her remarks then a simple comment such as exceptional on Monica's assignment would no doubt have sufficed. But Rosalie, as discussed above, intends more with her comments. She intends to inspirit with words a logos designed to call into existence within Monica that which has lain dormant but which faith has evidenced to Rosalie exists. Through her use of poetics, Rosalie seeks to empower the non-cognitive or pathic within Monica to assert its being in the presence of her work. The poetic nature of her language calls Monica to create from within her potential a making that inheres in the possibility for future success.

Heidegger (1971) posits that a poem is what "is spoken purely" (p. 194). Purity is without guile, without deceit; it is genuine, authentic, and intended to present that which is spoken innocently, totally and entirely. There is no deception in Rosalie's comments to Monica. There is no attempt to obfuscate truth as she perceives it in its present state, nor as she wishes it to be for Monica in a future state. The logos of her words and statements is spoken purely and expresses her feelings and the world view that guides it. Her poesis gives utterance to the imagined possibility born out of her hope and faith in Monica's potentiality. What is spoken in her remarks is what is enunciated out of herself as logos and in the final analysis is an invitation to Monica to join in the intimacy of the present world and the creative making of a future world.

Her final comment to Monica, "Please keep up the good work because you're really smart and it would be a waste if you didn't," is both a plea and a reaffirmation of the balance between noesis and poesis that characterizes her bidding of Monica's success. This is the calling forth that calls through in the pedagogical relationship between Rosalie and Monica and that calls them toward one another. This is a pedagogical calling that seeks to conjoin within Monica both potentiality and possibility.

On the foundational level, it would appear that Rosalie evidences in her relationship with Monica what deMause (1974) refers to as an "empathic reaction." She, as adult, in deMause's words, is able to, "regress to the level of the child's need and identify it with an admixture of the adult's own perceptions. The adult must then be able to maintain enough distance from the need to be able to satisfy it" (p. 7). Explicit within deMause's description is the notion of separation. The empathic reaction does not exist as a consequence of juxtaposing the child and the adult and identifying similar needs. Rather, the empathic reaction is made possible through a perception of need(s) attained through separation or the ability to "maintain enough distance" between the adult and the child. Distancing creates a gap between the adult and the child within which the adult is able to withstand the regressive influence of the child while effecting an evaluation and designing an appropriate course of action to meet the projected need(s) of the child. However, such a procedure does not adequately address Rosalie's reaction to Monica nor does it adequately attend the pathic.

In the pedagogical context of the classroom, pathic refers to the sensitivity of thought and feeling within the sensibility and sensuality of lived relationships. Rosalie invites and through her consistent encouragement motivates Monica to enter the pedagogy of the classroom and contribute through her participation to the lived experience of relationality, not as a mirroring of the adult-teacher, but as an illuminating child-student.

Pathic is antithetical to separation for it requires that one, as emotive self, connect with the emotive being of Other. van Manen (1991) draws a close relation between the pathic and the lived experiences of adult and child within the pedagogy of the classroom. The pathically attuned teacher is predisposed to perceiving the child in the world of the classroom not from a distance but from a connection; a feeling or an emotive modality of being. In her pathic reaction to Monica, Rosalie, as self, touches and connects with the emotive being of Monica, as Other. Such touching removes the distance between the teacher and the student, passion is replaced by compassion which is "the most powerful evidence of growth in the inner being" (Clark, 2000, p. 22). Personal experiences grounded in the pedagogical relationality of the classroom become shared, fused in togetherness: "I was ready to quit in Grade 11 … I was on the verge of leaving but your comments, your encouragement on my assignments gave me the courage to go on." The heart of the teacher inspirits the heart of the student - to take courage - to go on against all odds.

Rosalie is both like and unlike Péguy in Merleau-Ponty's (1962) description of his discovery at the end of *Notre Patrie*: "Péguy finds a buried voice which had never ceased to speak, much as we realize on waking that objects have not, through the night, ceased to be, or that someone has been knocking for some time at our door" (p. 362). In similar fashion to Péguy, Rosalie finds within Monica a buried voice but one, unlike that found by Péguy that has ceased to speak. Through her intentionality as a pedagogue, Rosalie evokes within Monica a voice that had lost its awakening, its inspiriting. In the pedagogical relationship that Rosalie has with Monica, she is able to perceive, through her senses, that Monica is capable of rediscovering her voice. Through her consistent and persistent efforts at reconstructing self-esteem, she is able to pathically instill in Monica an essential knowledge of herself and her potential. The result is that Monica calls her voice back into being. As a pedagogue, Rosalie stands at the door of Monica's world of inner being and knocks repeatedly until Monica is able to unlock the door and discover with Heidegger's (1971) thinker as poet that "All our heart's courage is the / echoing response to the / first call of Being which / gathers our thinking into the/ play of the world" (p. 9).

Rosalie responds pedagogically to the vulnerability of Other in Monica. Her pathic reaction to Monica's suffering inclines her to give aid or support, to be charitable in the full sense of the offering of love contained within that word. van Manen (1991) describes such a pedagogical response succinctly: "When children call us, they call upon us" (p. 24). Rosalie epitomizes calling as an auspice of heart in teaching. She evidences a pedagogical reaction that transcends the empathic reaction as defined by deMause and attains the pathic reaction, as derived from van Manen's

(1991) description of the pedagogical relationship of adult and child within the classroom. For Rosalie, the call of pedagogue is to be educationally involved with students such as Monica and to empower or equip them to give shape to their life experiences - to be agents of action rather than passive receptors or victims of inaction.

Calling in teaching is more than reciprocity

Calling as an auspice of heart in teaching does not include a *pro quid pro* approach to relationality in the classroom. Educational leaders and many classroom teachers are under the mistaken impression that mutuality equates with equity and fairness in classroom management, discipline and practice. So much of the procedures of the classroom that remain hidden to the untrained mind or heart are grounded in the notion "you scratch my back and I'll scratch yours." School and district policies as well as provincial legislation respecting schools err in the composition of what they consider to be a fair and just application of the golden rule or of the maxim "what goes around comes around."

For example, the school culture in the province of Alberta is driven by high stakes external examinations at Grades 3, 6, 9 and 12 in a K-12 system. The angst regarding school attainment as measured by percentile achievement is downloaded on the under-grades within the school structure. The administration and teachers in the high school grade 12 download to the grade 11 and grade 10 teachers. In the junior high schools, there are few middle schools in Alberta, the grade 9 downloads to the grade 8 and grade 7 and so on throughout the system.

A close friend of mine recently taught English Language Arts in Alberta for a year at Grade 7 and 8. She was required by her school and district to compose and administer a mid-year and a year-end examination for both grades patterned after previous Grade 9 exit examinations in English Language Arts. By the time students wrote the Grade 9 exit examination they had written five previous examinations and numerous tests and quizzes all based on the testing format of the provincial examination. Is it any wonder that Alberta students lead the nation in test readiness and performance on external, high-stakes examinations?

The results of student achievement on exit examinations at each grade level for each school is published in local and provincial papers. Parents, with means, vote with their feet as to which school they want their son or daughter to attend. Needless to say, those schools that boast the highest grade scores are those that attract the highest enrollments and thereby net the highest education budget as budgets are allocated on a per capita basis. Quality is erroneously equated with quantity and those students without privilege or mobility, since bus transportation is an out-of-pocket expense for parents or students, are relegated to attending school in facilities that are under-funded and inevitably under-resourced. It is worth noting that access to educational opportunity is primarily available to students in the large urban centers and not to students who live in rural settings where there is often only one school within reasonable traveling distance. Additionally, in some schools, students in Grade 10 who do not score 65% or higher on Grade 10 Applied Mathematics and English are streamed into a program with courses that do not require exit examinations at the end of Grade 12.

Streaming practices that lead to completion rather than graduation from high school are not written up as division or school policy because such practices would contravene legislation that is intended to protect and ensure basic human rights; and, one would hope that such practices are not the norm. However, as mentioned above in one Alberta Division, schools get around the legalities by instructing administrators and teachers to advise or counsel students to take "less" challenging course work. The advice or counsel is given under the guise of what is "best" for the student when in reality it is a streaming technique that ensures what is "best" for the school by eliminating potential negative results which would appear in the annual publication of student results on external examinations. Generally, trade schools, community colleges and universities in Alberta do not admit high school students who complete rather than graduate high school until they have reached the age of twenty-one and achieved the status of mature student. Educational streaming that disadvantages a distinct portion of the high school student population is antithetical to heart in teaching. Such practice is discriminatory and serves to keynote reciprocity as a means of tightly coupling education.

Barth (2001) has observed that the illusion of tight coupling techniques depends on the preservation of "bright sheep" and the elimination of "bright goats:"

> That is, on the presence of very capable individuals who, with eagerness and inventiveness, will invest great energy in faithfully complying with the directives of others. Sheep, of course, don't come that way. We can have bright, willful, ornery goats - or dumb, obedient, docile, plodding sheep. I'm afraid our profession is repelling

> many of the goats, who, though they have a stomach for tin cans, have little appetite for mindless compliance with the heavy-handed "tougher" standards. And we're attracting many sheep who can and will comply, but with little distinction (p. 4).

Rosalie in her interaction with Monica is not interested in cloning another sheep. She is not interested in reciprocity; parity is not the principle of her calling. Her orientation is towards active learning and moral development as she seeks to empower Monica to achieve meaning in the learning process. Rosalie is intent on creating a rich learning environment where Monica is able to take risks in her cognitive and non-cognitive accumulation of knowledge and where she can form the desire to go on learning, which as Dewey (1997) reminds us "is the most important attitude" (p. 48).

For Rosalie Monica is text and as her student is deserving of whatever capacity for pathic understanding she has gained as an adult and as a teacher. In this respect, Rosalie has a moral obligation to act appropriately toward Monica. She has a responsibility to impart of the wisdom that her broader experience has given her without imposing any external control. In her vocation as teacher, she *wants* to teach Monica; to see her learn and succeed in ways that she had never before dreamt possible. Clearly, for Rosalie, what she does as a teacher is not nearly as important as what her student Monica does after she is taught.

Clark (2000) posits the view that: "… as teacher and taught we experience mutual obligations as moral human beings. Teaching is a pervasively moral experience" (p. 26). I agree with Clark that teaching is essentially a moral act and that school in our post-modern world is increasingly considered as one of the last remaining institutions capable of instilling important moral values in children and young adults. But, I disagree with his contention that such morality is based on mutuality. I believe that it is the responsibility of each of us as pedagogues to transcend the limits of reciprocity in our relations with the young in school. I believe, as evidenced in Rosalie's relationality with Monica that we, as pedagogues, need to look for opportunities to give more than we receive to benefit the lives of our students and to respect and honour their Otherness even though they may not return such benefit to us. This is precisely what Rosalie does in respect of Monica. She takes decisive steps in Monica's behalf to ensure that her success is publicly recognized and celebrated and not mistaken for teacher success:

> Mr. M. presents Monica with the Award, she cries. I cry. She approaches me, she is just bawling and through her tears she says: "This was your idea," she just sobs. Together, we walk back to the classroom where the rest of the class has a little cake for her; they all knew of the Award before she did. She cries and all the students in the class applaud. She says: "This is the only award I've ever won in my life!"

As her Principal, I was and remain impressed with Rosalie's abilities as a teacher but I was never really amazed at the profound success which her actions effected and affected in herself or in Monica. Rosalie was a confirmation of all that I believed and strove to retain in my own classroom teaching. Some would say that she was and is a rare teacher, a natural; and, while I am prone to agree with such assertions, it is with the understanding that her naturalness was not in my estimation borne of an innate ability as much as it was a natural extension of herself as person. Person and teacher were not disconnected within her but rather were fused. She knew who she was as a person and she taught who she was as a teacher. She possessed a deep sense of calling that was seamless in its integration and expression of self.

"Ask me whether what I have done is my life"

(William Stafford, "Ask Me" in Palmer, 2000, p. 1)

In 2000, Parker J. Palmer entitled a book-length publication *Let your life speak: Listening for the voice of vocation*. The voice of vocation is heard in different ways by those teachers who earnestly listen for its sounding in their lives. Unfortunately, as with all vocations in life some teachers for whatever reason never hear the voice of vocation and their presence in the classroom is a detriment to themselves and most especially the students entrusted to them for learning. Such is not the case with Anne, or with Nancy, Rosalie, Jessica, and Helen, teachers whose perspective on calling follows and is reflected in their unique inner selves.

Anne, a former senior years teacher of two years, is presently engaged full-time in her Master of Education studies. Anne's response to calling is in the process of emerging. While it may not, as yet, be fully developed, it is nevertheless grounded in her inner predisposition toward humility. Humility, as a teacher, is often the natural consequence of a deep and abiding sense of intentionality, appropriateness, and responsibility in the pedagogical relationality with children. Jesus taught his disciples: "Suffer the little children to come unto me for of such is the kingdom of heaven" (Mark 10:14, KJV). How much more important should they be to us as adults in the classrooms here on earth? Anne cites the historic yet lasting example of Jesus, and the modern examples of Martin Luther King Jr. and Ghandi as foundational in preparing her to respond to the voice of vocation. Of Ghandi and King, she says:

> You look at Ghandi and at his utmost humility, at his very fundamental humility and you think that he was probably one of "the" best teachers, ever! His humility, his deep remembrance of what it means to be human and not be caught up in the day-to-day turmoil, is at the center of his teaching. And, that relates to a greater purpose or a sense of calling. If you look historically at King's humility, you realize that he wasn't soft. On the contrary, he demonstrated great personal control and inner strength in the face of incredible adversity. I would have to say that being human, having humility, knowing what it's like to have a terrible day and not being afraid to show that to other people, especially to students who are experiencing a similar kind of thing, is, for me, responding to calling in teaching (Anne, personal communication, 28 May 2002).

Like Anne, Nancy, an ESL instructor at the post-secondary level for over twenty years, presents her thoughts concerning calling in a sacred context; but, unlike Anne, she does not portray her sense of personal calling by drawing parallels to exemplary human virtues. Rather, she uses metaphors of journey that represent her deep thought and respect for Christianity, Buddhism and other world religions:

> I relate calling to a religious context, for example, a path, a destiny or a blessing. When I think about calling in teaching it has been for me a

> path that has been daily unwinding. Compassion comes in and through the humility of mucking up as a teacher, as a learner, of falling down and making the effort to get up and start over again. I have a deep responsibility to be prepared for my students and my classroom. For me, my sense of responsibility is calling and is characteristic of both my head and my heart. Compassion, care, concern and the intuition to act appropriately for my students are emotions that for me are situated in my heart but seated in action from my head. The mentorship that I have received has allowed me to remain creative and actively involved in my teaching. The students I meet on the path of my journey as an educator are essential to my personal growth, development and commitment to calling (personal communication, 27 July 2002).

For Rosalie, a senior years ELA teacher of seven years, her listening to the voice of calling is rooted in her deep sense of moral and social conscience and in her personal commitment to the young, especially to each as a unique individual:

> To me, school is where we as teachers have to look after them and get them ready for that other real world, the society of work and responsibility of being an adult. In that context, the Math and the English skills in their education are certainly good to have but there's more to teaching than just academics and just passing or else we are failing the kids. You have to have compassion, you have to have kindness, I think you have to be moral, you have to have virtues and you have to be consistent in your expectations, rewards, and

> consequences. I think it's important to love, if you don't love kids then you're missing a large part of teaching because that's what it's all about; it's all about the kids. You can stay detached and you can say: "I'm just going to teach the academics, I'm not after a bond here, I have my own kids, my own family, my own friends." Maybe that's fair enough and maybe that teacher can be a good teacher for her/his students, maybe? Or, you can say: "I'm going to make a difference in these kids lives, just a bit, even if it's only one." If at the end of the year, only one comes up to you and says: "Thank-you, I had a great year," it's all worth it because teaching is individual in that way (personal communication, 04 August, 2002).

Jessica, an early years French Immersion teacher of twenty-three years, speaks of calling in Aoki's terms of the curriculum-as-plan and especially of the lived curriculum of her students:

> I find that I know my curriculum, I know all the themes and I've been teaching long enough that I can juggle the curriculum a bit; I know how to teach it but when I have a certain group of children I respond in my teaching to whatever their needs are. I was asked in an interview, "If you've got a child that presents a discipline problem, what will you do with him?" I said, "I don't know because I don't know the child." I need to know the child. I teach according to the needs of the children. Some years I use a certain approach to teach certain things and some years I use a different approach to teach the same thing. There are

> certain things that I've done with some children in a specific year that I've not done or had to do with others. It depends so very much on the children; that's why I rely upon them to tell me what their needs are so then I can, in turn, teach them. That's why I get to know my children as much as I can, as fast as I can, so that I can provide them with what they need. One of the children here at home was in grade 7 and I said: "How is it? How is your teacher? Do you like your new class?" He said, "Mom, she loves me!" That was the first thing that came out of his mouth and I believe that was the most important thing to him. I don't care if children are in grade 1 or 7 or 10 they "need" to feel that their teacher feels that they are important and that they're unique and that they can inspire them (personal communication, 05 August, 2002).

Anne, Nancy, Rosalie, and Jessica have each listened to and responded to the voice of vocation. The explanation of their continuing response to calling has been different for each of them yet similar in that it has reinforced the notion that pedagogy is a human experience. It is ultimately social, and like all human experiences it involves contact and communication through attending the pathic in relationality. Dewey (1997) understood the nature of the pathic in human experience when he wisely observed that: "the mature person, to put it in moral terms, has no right to withhold from the young on given occasions whatever capacity for sympathetic understanding his own experience has given him" (p. 38).

> Cory comes to our school on a forced transfer from District office. He is in the principal's office. He's throwing the furniture around and

generally trashing the office. I walk into the office and look at him and immediately think: "Here's someone who is so misunderstood." I can see that the principal is afraid of him. As soon as everyone's back is turned Cory runs. He runs out of the office, out of the school to his parent's car and locks himself in. I go out to the car. It's minus 30 outside! I stand there talking to Cory though a locked window. I ask him to roll the window down a bit so he can hear me better. He does - he rolls it down just a little bit.

The parents arrive and proceed to get into the car. Cory reluctantly climbs over the front seat into the back. The principal is running from the school to the car. He tells the parents, "I'm sorry, but we're not keeping him." I take him aside and say: "Well, yeah, I'm going to take him." The principal is shocked and he responds, "No, he's going to destroy the school." Calmly, I reply, "No, you know what? He's a very nice boy, people just don't understand him. What you saw in there was him trying to posture himself. All he's doing is posturing himself. What he needs is for us to give him space. He needs us to talk to him very quietly."

In the time-out room, he has this thing. He lies on the floor with his feet up against the wall and stares up at the ceiling. I lie on the floor next to him with my feet up on the wall and stare at the ceiling.

"So, Cory, how are things going?"

"I don't want to talk about it."

> "Okay, we don't have to talk about it."
>
> As we look at the ceiling together I notice food all over the ceiling and we start talking about the food on the ceiling. All of a sudden he's talking about how his Dad and Mom are getting a divorce and how his sisters beat on him when his Mom's not home. He goes on and on and on - all because we were talking about food on the ceiling. Some piece of food up there reminds him of something that's going on in his life and he just starts talking about it (Helen, personal communication, 28 March 2002).

In earnestly listening to the voice of vocation there comes into the teacher a deepening awareness of inner being. Such listening may take different forms as evidenced in the experiences of Helen, Anne, Nancy, Rosalie, and Jessica. But, it seems to me that each of these teachers, especially Helen in the situations of schooling in Cory's life, embodies Dewey's understanding of the appropriate pedagogical relationship that should exist between the teacher and the student as adult and child. Appropriateness, intentionality, and responsibility buttress the pedagogical relationship between teacher and student and precondition the pedagogical perspective that is reflected and represented in calling.

Hanson (1995) posits that the call to teach comes from what a person may: "have seen or experienced *in* the world, not solely from what they may have "heard" in their inner heart or mind. The sense of being impelled to act from within is coterminous with a sense of being called by something without" (p. 6). I agree in large measure with Hanson's view but I would add that the internalized sense of being that impels one to act is for many teachers coterminous with a deep sense of being called within. Many teachers enter the profession having embraced the Buddhist work ethic: *Your work is to discover your work - and give your heart to it.* The value of learning in society is grounded in the principle of work. Work is often equated with personal dignity; it is ennobling and is often central to a person's concept of self-worth. But as Buddha points out, the discovery of one's work in teaching, in and of itself, is not enough; it must be subordinated to the heart and the heart takes us inward to the core of being or the inner self.

The opportunity to realize possibility

As teachers, we teach from a central core; we teach who we are (Clark, 2002; Barth, 1998). Teaching is one's calling in action. It is contact and communication between and among people and it mirrors our inner predisposition and predilection toward pedagogy and praxis. Teaching cannot fail to be an expression of the inner self. Helen, in her contact and communication with Cory, begins by giving him the opportunity to open a space for himself; a space into which she gently, yet consistently, invites herself to enter. While Helen realizes that it's important for Cory's development of inner self to be able to posture himself, it is not beneficial for him to be attempting such posturing in isolation. Her maturity, as pedagogue, requires that she not withhold from him her capacity for sympathetic understanding. She has a moral obligation to share the breadth and depth of herself and her personal experiences with Cory in order that she might facilitate learning within him. Sympathetic understanding is one form of attending the pathic and is an expression of the inner self.

Teaching cannot fail to be an expression of the inner self, for its actions as a manifestation of the inner self speak louder than words. It is through our actions that calling is made evident. Perhaps this is in part what Dewey (1997) meant when he said, "that experience does not go on simply inside a person" (p. 39). If our actions are selfish and myopic in nature then there is little room for an internalization of experience that confirms calling. If, however, our actions are unselfish and open to opportunity for growth and development then there is great room to internalize the experience of calling. Calling is something that is experienced both in the giving and in the getting. But, it cannot be attained without earnestly seeking and listening to the voice of vocation.

The voice of vocation, or calling, is not heard in the thunder, in a whirlwind or in the sound of rushing water. It is not a voice of crying or pleading or declaring. It is not a harsh or a loud voice. It does not respond to demand or command. The voice of calling is a still, small voice that whispers from within and it has the power to impact and imprint the mind and heart primarily because its sounding is in both the cognitive and non-cognitive knowing of the inner being. Calling is not something that is merely external, it resonates internally and it is that internalization that influences the formation of purpose, desire, duty, and moral obligation in teaching. In short, it influences our intentionality, appropriateness, and responsibility to a child or children entrusted to our care and keeping for their learning.

Hanson (1995) suggests that people respond to the call to teach for different reasons: "because of teachers they have had, because of subjects they have studied and enjoyed, and because of young people that they have known or with whom they have worked" (p. 6). I find it interesting that each of the reasons that Hanson has provided is grounded in past experiences. The communication and contact with teachers, subjects, or young people relate to historical experiences from which one can reflectively rationalize and/or reason that an attraction that leads to following has taken place.

There is no question that the factors which often influence entrance into teaching are influential teachers, engaging content, and model students. But such factors are not the only ones that influence. It has been my experience that teachers who hold a deep conviction of calling do so because of the opportunity to realize possibility in students whom they have not yet met; and, as in the situation with Helen and Cory, the impulsion to respond to the vulnerability of the child which compels them, as adult, to act in an appropriate pedagogical manner toward the child. Both factors heavily influence a teacher's sense of calling. van Manen (1991) has provided insightful comment on the importance of the latter as impetus in evoking a response to calling; but, the opportunity to realize possibility in future students is also highly generative of calling in teaching.

The opportunity to realize possibility is a strong theme that asserts and reasserts itself in the anecdote that Helen provided of her interaction with Cory. The opportunity to realize potential is filled with hope, with promise, and with faith in and for children in the classroom. One thing that I most valued as a classroom teacher was the potentiality that each September brought to a new year of teaching. September was a resurrection into new life. Old mistakes or practices were done away with, erased from last year's chalkboard and replaced with the promise of new life in the pedagogical relationships that were yet to be formed. Accompanying September was always the nervous energy of potential, opportunity, and the possibility of achievements as yet undreamed let alone attained. Stepping into the unknown of a new September was always an act of faith but faith that impelled one to action.

I recognize a similar faith in Helen's initial observation of Cory: there is something in Helen's being, as pedagogue that makes contact and communicates with Cory, as student. What is it that transpires between them that prompts Helen to counsel her Principal in behalf of Cory?:

> He's a very nice boy, people just don't understand him. What you saw in there was him trying to posture himself. All he's doing is posturing himself. What he needs is for us to give him space. He needs us to talk to him very quietly.

Helen demonstrates her intuitive pedagogical response to Cory by responding to the call that his vulnerability sounds within her and by responding to the opportunity to realize possibility that she perceives inherent in him. She is responding to the call to teach from her inner self. The inner self (Clark, 2000) "consists of our values, beliefs, character, personality, biography, in short, the core elements of our life and being" (p. 5). In responding to the call to teach Cory, Helen is a moral being, predisposed to good, and from her inner self, she instinctively attends the pathic in the otherness of Cory. She adds to her initial response a pedagogical intentionality that is augmented with support, help, and caring toward Cory. As she demonstrates, calling is the power to act in a pedagogically responsible manner and her action is characterized by her ability to enact love, care, devotion, selflessness, and other-centeredness. Her inner self connects and communicates with the otherness of her student, Cory. Her intentionality is not only reflected but projected in the pedagogical appropriateness of her speech and action toward and in support of Cory. Her manner of presenting the case for inclusion for Cory is a manifestation of her inner personal being. Cory is of value to her and to himself; and, she in intent on raising the value of his otherness in the heart and mind of her principal. Helen does not stumble over attending the pathic in Cory:

> He lies on the floor with his feet up against the wall and stares up at the ceiling. I lie on the floor next to him with my feet up on the wall and stare at the ceiling.
>
> "So, Cory, how are things going?"
>
> "I don't want to talk about it."
>
> "Okay, we don't have to talk about it."
>
> As we look at the ceiling together I notice food all over the ceiling and we start talking about the food on the ceiling. All of a sudden he's talking about how his Dad and Mom are getting a divorce and how his sisters beat on him when his Mom's not home. He goes on and on and on - all because we were talking about food on the ceiling. Some piece of food up there reminds him of something that's going on in his life and he just starts talking about it.

Calling is an overlay of contiguous circles

Helen recognizes that calling is not for her, external; but internal, and that it directs and portrays her self in teaching. She recognizes that her persona as a teacher cannot be separated from the "what" and "who" of her teaching anymore than the persona of the student can be removed form the "what" and "who" of learning. If she is to connect genuinely with Cory she must be authentic in the offering of her inner self; her interest and her intention toward Cory must also be authentic.

The authentic offering of the inner self is consistent with the responsiveness of calling and causes us to realize that our calling as teachers places us as stewards over the lives of several individuals at any moment in time. We come to realize that we have the power and authority to provide for or prevent the individual progress of each student. In her pedagogical association with Cory, Helen is a steward; she has great responsibility and will be held accountable for the actions she takes in respect of him. A sense of her professional calling inheres in her language and actions towards Cory and is born out of her internalized knowing and understanding of pedagogical intention, appropriateness, and responsibility.

There are no external forces acting directly or indirectly on Helen as a teacher. Her authentic offering of self is consistent with her responsibility, her acceptance of accountability, and her responsiveness to calling. As a consequence, she is able to genuinely connect and communicate with Cory. She has accepted her role in Cory's life and has opened her inner self to attending the pathic in his otherness. She is open to his teachings no matter how faltering or hesitant his response may be and he, in turn, is gradually opening to her teachings. Attending the pathic in the interaction of self and other as seen in this relationship between Helen and Cory is essential to realizing heart in teaching; and, calling is one auspice of heart by which such attending may be accomplished.

Having worked extensively with pre-service and beginning teachers, I can attest to the fact that many of them are not debating whether to teach or not. That decision for Helen, Rosalie, Jessica, Nancy, and Anne was settled during the personal discovery of their work. Their commitment to teaching is to use their hearts as well as their minds to promote the learning of children and young adults. What they search for in coming to teaching is an opportunity to attain the possible - to motivate and lead students as well as themselves to an awareness that learning is one of the most profound engagements of the human spirit. Booth (1988) in support of this notion contends that: "... [the] most distinctively human of all human activities [is] learning how to learn" (p. 215).

If the call to classroom praxis is challenging, it is also irresistibly compelling. Teaching is not for the uninitiated or the faint of heart. The call to teach for many is clarion - it resounds within the inner self as invocation and its solicitation evokes within the adult the power to enact pedagogical love based on care as anxiety and as assistance; and on devotion to duty; and, on selflessness and other-centeredness toward each child irrespective of difference.

Each child is as a circle with a common point of relational contact with the teacher. Pedagogical relationality renders teaching contiguous. Teachers are not able, nor should they be, to sift and sort, to categorize or marginalize the students who are placed in their grade or classroom. There is no proof, with the possible exception of home-schooling, that parents are keeping their best children home and sending the rest to public schools for an education. Each teacher is charged with the legal obligation and moral responsibility to act for each child *in loco parentis*. Ideally, this means that there is present to each child in the pedagogical relationality a teacher, who as adult, does not acquiesce to personal preference, exclusivity, or mutuality. Of such is the nature of calling.

Chapter 7: Soul as an auspice of heart

Soul in teaching - an intrapersonal relationship

Brandon doesn't like me; he's grown up with his Mom, and Grandma. He doesn't like to take direction from a man at all. We are involved in a physical restraint in the time-out room - bloody nose, blood everywhere, it is awful. Brandon is in front of me and I think, "I am angry with you, I am disappointed in you, but there's something going on here and I have to wait it out." The blood dries on his face, I wait that long. Blood dries on the walls and on the floor, and still I wait. He looks at me and he cries; not one of those deep, sobby, something's-not-right kind of cry, not an angry, frustrated cry but an I'm-very-very-hurt-here, for-some-reason-cry.

He turns to me after a long, long time and says: "I feel that I'm losing a part of me." "What?" "Things are happening in my life and I feel that you're taking a part of me away from me." I respond: "That's not teaching, Brandon; that's not what teaching's all about. What am I doing that's causing you to feel that I'm taking something from you?" Slowly, he replies: "I have no control, no choices, nothing."

I take a cloth in my hand, rinse it in warm water, reach over and start to wipe his face. He doesn't move, he doesn't back away, he doesn't say like he always has "Get away!" I wipe the blood off his face, I slowly take the warm cloth and wipe his face, clean his face off and he looks at me very differently for just a moment and then he turns away.

> "What do you need?" I ask quietly. "I need to be able to leave the classroom when I need to. I need to be able to choose to push my chair in or not. I need to be able to go to the washroom when I need to without having to ask. I need to …" (Lance, personal communication, 28 March 2002)

The non-tangible results of teaching that lead teachers to the conviction that a student has gained in contextual knowledge and in intellectual and moral well-being more often than not come at the end of a long practice of delayed gratification. Teachers hold expectations, hopes, fears, and worries respecting student success in both the cognitive and the non-cognitive domains. Such possessions quite often serve to affirm teacher identity and determine, if not establish, teacher achievement in the classroom. Such possessions also contribute to the antithetical marriage of doubt and assurance that can lead to confusion and uncertainty in the pedagogical relationship of teaching. As Lance demonstrates in his interaction with Brandon, teaching is a vibrant, active, interpersonal, lived experience. But teaching is not only an interpersonal moral relationship; it is also an intrapersonal relationship in faith.

Expectations, hopes, fears, and worries are the predictable outcomes of the practice of faith in the pedagogical interaction of teaching and learning. Often, the intellectual, personal, social, and cultural growth in children and young people comes after the exercise of a teacher's faith in her/his students both in their being and in their becoming. Faith sustains the yearly devotion to teaching when there is sometimes little evidence of lasting or memorable effect. Doubt and fear inevitably counterbalance expectation and hope and their admixture in the pedagogical relationality of teaching creates an environment within which soul as a favourable influence or auspice of heart can emerge.

Soul is a core element in one's ethos as a teacher. It strengthens commitment to self and to Other while highlighting the unknown and the immeasurable within the interchange between teacher and learner. Teaching is soul-building; it is a spiritual connection. Soul presents itself in the relationship between teacher and student after the exercise of faith. Paul's definition of faith, "the substance of things hoped for, the evidence of things not seen" (Hebrews, 11:1, KJV) has great application to teaching as evidenced in the interchange between Lance and Brandon. Lance has faith in Brandon; he has faith that there is "something [more] that's going on here."

The "something more" manifests itself through perception or understanding leading to connection. But without patience, forbearance, and a desire to be meaningfully present to Brandon, faith cannot be actualized; and, the potential for soulful connection to be present in their relationality cannot exist. Soul is a favourable influence or auspice of heart and manifests itself in the pathic interaction between Lance and Brandon. Lance eventually connects with Brandon through his personal, perceiving self and through the interpersonal qualities that constitute and express relationship between them. Soul is a spiritual connection of intimate teaching/learning made possible through the application of heart in teaching.

Teaching is relational, but unless there is a genuine desire on the part of the adult, as pedagogue, to respond to the vulnerability and "need" of the child, as student, then no deep connection can actually occur. Brandon's needs are a simple request that would give him more power, more of a sense of worth, more feeling that he's in control. As he verbalizes his requests he is transformed before Lance from object to subject. He becomes Other to Lance and his Otherness requires not just acceptance but admission into Lance's being. When that painstakingly occurs, Brandon becomes person to Lance capable of instructing and assisting him in the attainment of soul.

Soul, as an auspice of heart in teaching, is the unmediated connection that exists between the inner self of the teacher and the inner self of student when the pathic is present in their pedagogical relationship. hooks (1999) refers to the soul as the spirit of "interbeing" (in Glazer, p. 121). The inner self is not physical, not metaphysical but spiritual in being and in existence. Palmer (1998) refers to it as "the soil from which good teaching occurs" (p. 2). He seems to imply that soul embodies both nature and nurture. From my personal experience as an educator, a respectful nature and an inclination to nurture seem to be two qualities that predominate in teachers that are highly effective in the classroom. Nature and nurture seem to evidence an individual teacher's predilection and intention to do that which is right and best for her/his students.

Predilection is a predisposition to act in a particular way before action is actually required. Intention directs the focused attention of the mind and heart toward a specific goal or purpose. Effective teachers have a predilection to respect or to love students before they have had the opportunity or occasion to develop a meaningful relationship with them. And, once that relationship has been established, they have an abiding, focused, intention to nurture them in their development and progression.

Clark (2000) asserts that: "the ability to love children is the most critical characteristic a teacher can possess at any grade level" (p. 23).

Nature, in the sense here described, is akin to the auspice of pedagogical love as addressed in Chapter 5 while nurture is related to the auspice of calling as discussed in Chapter 6; both converge and are essential in the discussion of soul as an auspice of heart in teaching.

A spiritual connection of teaching and learning

Meaningful, soulful connection in teaching is based on cognitive and non-cognitive knowing of the inner self in its engagement with the world and in its association with the Other as manifested in individual students. Cognitive or gnostic knowing and non-cognitive or pathic knowing direct the inner self toward the hermeneutic practices of interpretation, understanding, and meaning-making. Remen, (1999) posits that: "Meaning gives us a place to stand: a place from which to meet the events of our lives; a way to experience life's true value and its mystery" (in Glazer, p. 47). Genuine meaning often comes as a revelation that is recognized and responded to through practice. This is, in part, what I believe the German poet Rilke was referring to when he wrote: "There is no place at all that is not looking at you. You must change your life" [Palmer (1999) in Glazer, p. 21].

The practice of changing one's life promotes responsible engagement of the inner self in a spiritual connection of learning and teaching by recognizing the potential and the power within the self to change or adjust in its search for wholeness. The soul's search for wholeness is a search for integrity and respect for self: of who one is (identity), of why one is here (purpose), of what one is doing (motive), of where one is going (direction) and of how one belongs (social community with Other). All of these elements combine in the relationality of education to form and inform spiritual practice - the quest for pedagogical wholeness is grounded in the spiritual connectiveness of teaching and learning. Spiritual practice is not a linear, not a level process. It is not a flattening of our gnostic or cognitive landscape but an awakening to new horizons through the perceptual knowing of our pathic or non-cognitive landscape. The quest for pedagogical wholeness is never truly complete; it is always in a stage of becoming, of deepening into greater realization without ever finally arriving. It is as Proust described: "a voyage of discovery that lies not in seeking new vistas but in having new eyes" [Remen (1999) in Glazer, p. 47].

The search for wholeness is a soulful search inspired by faith and the belief that wholeness exists and can be experienced by the individual inner self. Experience which yields to perception is often mediated through reflection. Reflection by its very nature imposes a delay, a distancing between that which is experienced and that which is perceived from the experience. While the time gap exists between experience and perception the distance and delay between the two can be minimized through spiritual practice. Spiritual practice narrows the gap between experience and perception, while increasing the connective power of the pedagogical relationship, in the very moment of its happening.

Phenomenological inquiry helps us to understand that pedagogical wholeness, the spiritual dimension of lived experience(s) in teaching and learning, is not something that can be had or possessed as "a set of skills or performance competencies…but is something that a … teacher continuously must redeem, retrieve, regain, recapture in the sense of recalling" (van Manen, 1997, p. 149). Phenomenological inquiry creates a recalling space for the pedagogue wherein s/he may engage in a search for, and in an exploration of, the universal qualities within the individual experience that contribute to a soulful connection before moving to a critical analysis and appreciation of those qualities. The process turns in on itself, moving from the specific and the particular to the general and the universal and back to the specific and the particular. Such an inquiry gains uniqueness as it incorporates hermeneutical principles of interpretation in its quest to understand, to make meaning of the significance in the particular experience.

Phenomenological inquiry is not restricted to intellectual inquiry but is more expansive, more inclusive of spiritual inquiry. To re-live the essence of an experience is to glimpse the universal themes of life and living in the particularity of the specific experience. Such an inquiry opens a perspective into the unknown through a re-examination of the known. In becoming reacquainted with our inner landscape, we bridge the gap between our sense of who we are and our sense of the outside world. bell hooks posits that such a connection is enlightenment and is the way to get back to a recovery of one's self, of one's integrity as part of the outside world and that "connection is a part of our understanding of compassion: that it is expansive, that it moves in a continuum" [hooks (1999) in Glazer, p.115].

In the interaction between Brandon and Lance we are introduced to a pedagogical relationship that has become violent to the point of physical pain and suffering. For Brandon, the conflict is a struggle for survival and an attempt to reclaim and preserve his sense of self-worth and dignity. He is searching for and desiring wholeness: "I feel that I'm losing a part of me.... Things are happening in my life and I feel that you're taking a part of me away from me." His quest is simply and unequivocally stated, he is staking his claim as person and in so doing he introduces Lance to a life-changing experience that acquaints him with soul in a way that he has never known before: "What am I doing that's causing you to feel that I'm taking something from you?" The answer to Lance's question is to be found not in Brandon but in himself.

Lance has lost awareness of his inner self and its quest for wholeness, for its desire to be complete or fulfilled through engagement in the world of teaching and learning with Other. He does not realize that the pedagogical relationship that he has established with Brandon is based on an assertion of power not on attending the pathic. Blood, Brandon's blood, is an exacting sacrifice in the battle for control waged between Lance and Brandon. Feudal or monarchial power, as Foucault (1977) defines it, derives its control from the supremacy of one person as subject over the subservience, often forced, of another as object. Brandon as victim is helpless in the politics of identity; he is marginalized as person in Lance's unique construction of pedagogical relationship and rendered powerless as he laments: "I have no control, no choices, nothing."

We perceive Lance's relationship with Brandon as both generative and illustrative of a teacher-centered power that contradicts the principles of pedagogical relationality (intentionality, appropriateness, responsibility) and reinstitutes the decentering of students that has unfortunately dominated, until recently, traditional Western educational thinking and practice. Brandon as person is decentered. He is reduced to pieces that feel lost to him because Lance is not present to him in a constructive way, nor is he sensitive to his individual context and circumstance as a person. Lance has forgotten that as 'homo sapiens' (knowing humans) we are distinguished from other species by our ability to learn and by our need to be social. We cannot survive as single beings; we need the company of others for survival and for our sense of identity and belonging.

John Donne, writing in the 17th Century, clearly enunciated this central truth of human existence: "No man is an island entire of itself: every man is a piece of the continent, a part of the main" (in Witherspoon and Warnke, p. 68). Lance has failed in his pedagogical relationality to make meaningful connection with Brandon as part of the main and to instill in him a sense of hope: a belief in his own inner potential. Brandon's accusation: "I feel that I'm losing a part of me…. Things are happening in my life and I feel that you're taking a part of me away from me" serves to spiritually awaken Lance to the misguided nature of the pedagogical relationship that he has established with Brandon. His intentionality, his appropriateness, and his responsibility toward Brandon, as his student, are called into question and found wanting.

In the lived experience of his teaching Lance must confront his perception of himself in the ugly, violent exchange that he has with Brandon. He recognizes that there is truth, uniquely applicable to him, in the assertion that: "…we humans seek to outwit and control each other not just because of some tangible goal in the outside world that we're trying to achieve, but because of a lift we get psychologically" (Redfield, 1993, p. 71). Varela (1999) labels such maneuverings "habits of egoclinging" (p. 68). Foucault (1997) refers to them as "power relations" and maintains that "in reality power means … a more-or-less coordinated (… ill-coordinated) cluster of relations" (p. 199) that are constituted in the moment that an individual or a people no longer have rights.

Brandon has revoked his right to pedagogically participate in the power relationship that has existed between him and Lance. The reference point that once existed between self and other in their relationship has changed primarily because he is no longer willing to be complicit in a relationship that renders him powerless. The power association between Lance and Brandon is undergoing serious revision and Lance has been put on notice that the imbalance of control which has marked the status quo in their relationship is no longer acceptable to Brandon.

Awakening to spiritual practice

Lance's awakening to the need to change his pedagogical approach to Brandon is not on the scale of the apocalyptic that Saul experienced on the road to Damascus, but traces of the sacred are present in the experience. Palmer (1999) maintains that: "the sacred is that which is worthy of respect" and that a primary goal of education is "to reclaim the sacred at the heart of knowing, teaching, and learning" (in Glazer, pp.19-20).

There is great change that takes place within Lance regarding the sacred in his relationship with Brandon but the change, while profound, is not immediate. There is a sacramental ritual that forms and informs Lance's transformation. In the time that elapses between the violent restraint and compassionate perception, Lance is schooled in spiritual practice. Lance is not immediately aware that his concern for Brandon, as

Other, is mixed with his own sense of ego and has become confused with his need to satisfy his own cravings for recognition and self-actualization: "I am angry with you, I am disappointed in you…." His pedagogical relationship with Brandon is self-serving; it falters in its compassion, results in the violent shedding of blood, and eventually fails to honour the sacred as Brandon becomes increasingly disrespected.

During the interval of time that it takes for Brandon's blood to dry on his face, on the walls, and on the floor there is a perceptible, profound change that occurs within Lance. It is a gradual awakening to spiritual practice that begins when the violence ends - "…there's something going on here and I have to wait it out." Time creates space within which soulful healing and wholeness begin to take place. Brandon's voice cries out in its vulnerability to Lance accusing him, indicting him of desecrating his selfhood - the Other that Lance is pedagogically charged with safeguarding, nurturing, and developing. His voice is the still, small voice of his spirit communing in a direct and unmediated way with the spirit of Lance as pedagogical Other. His words become spiritually material to Lance: they are invested with body and form; they illuminate the path of spiritual practice as it begins its inward journey; and, they serve to remind him of the inappropriateness of his conduct in respect of Brandon. Lance's recognition of his failure to adequately honour the sacred in his relationship with Brandon opens a space within his inner self that allows spiritual understanding to enter and manifest itself in his admission of pedagogical wrongdoing: "That's not teaching Brandon; that's not what teaching's all about."

The acknowledgement of conduct that is pedagogically inappropriate awakens Lance to a conscious knowing of his need to change: "What am I doing that's causing you to feel that I'm taking something from you?" Lance implores Brandon to help him understand what it is that he is doing and what it is that he must now do to restore the sacredness in their relationship. bell hooks (1999) has observed: "violence is not just physical aggression, violence can be making someone invisible; violence can be making someone other" (in Grazer, p. 125).

Pedagogically, Lance becomes aware that he has not provided guidance or regular opportunities for Brandon to develop a personal sense of worth or to share his inner self. He has succeeded in making Brandon an invisible other, the object of his egoistic need for dominance and for control. In the pedagogical relationship between Lance and Brandon teacher power has dire consequence. Lance has adopted a system approach to dealing with Brandon that is more important than Brandon - physical restraint has become more important than pathic responsiveness.

In the technical-rational or scientific model of public education, the system approach to discipline and instruction is independent of the particular; denigrating of the specificity of person. Grazer (1999) describes the various ways that systemic denigration of the particular occurs in the current education model:

> through isolation and segregation - sorting by age, sorting by intelligence, by locking students indoors, in sterile and lifeless environments; by breaking the living world into meaningless pieces - grade, curricula, lesson plans, and busy work; by modeling and encouraging individualism and competition rather than community and collaboration; and by standardization and streamlining - creating

> structures of efficiency - that make no allowances for differences… (p. 133).

Brandon's reply to Lance's question, "What am I doing…?" is straightforward: "I have no control, no choices, nothing." Although uttered slowly and with deliberateness his response when concluded is punctuated with silence. Silence is held to be one of the seven gateways to the soul of students. Initiation, connection, meaning, joy, creativity, transcendence, and silence combine to teach teachers to know that there are various ways to appropriately honour the sacred within students (Kessler, 2000, p. 160). Silence in Brandon's case is not provocation but invocation; it is not intended to incite but to invite. Palmer (1998) posits that, "deep speaks to deep" (p. 31); and, Brandon, through the vulnerability of his deep silence, calls Lance to be open in his capacity and willingness to accommodate him and in so doing demonstrate the soundness of his integrity as a teacher.

Brandon invites Lance to re-institute pedagogical intentionality, appropriateness, and responsibility into his teaching in a deeply, meaningful way. Lance has been humbled to the point that he recognizes that his personal search for wholeness is inextricably linked to Brandon's search for wholeness. Pathically, Lance becomes responsive to Brandon's invitation. He takes a warm cloth and wipes the dry blood from Brandon's face. Brandon's silence has unlocked the gateway to spiritual communion and the washing is emblematic of Lance's new entry, his request to be forgiven, and his desire to reclaim the sacred in a restoration of relationship.

Soul, as an auspice of heart, is reintroduced in spirit and community through pathic action - Lance is making a genuine effort to attend the pathic in Brandon. In so doing, he is acknowledging a new definition of power. He is at once the respondent and the initiator as he invites equilibrium into his relationship with Brandon. Ellsworth (1997) explains the process that Lance is initiating this way: "The teacher empowers the student by practicing, reciprocal, dialogical relations that equalize power relations among teachers and students" (p. 151).

The washing is an act of contrition, of humility, and is initiated not as a consequence of verbal importuning but as a result of spiritual discourse. The shift in his intuiting of Brandon, wrought through Brandon's silence, introduces rest into Lance's world and allows him to reflect upon his being as teacher and as person. We teach who we are and Lance is no different from any of us who, as teachers, have responded to the call of teaching. He cannot teach other than who and what he is as a social, learning, and moral being. Silence compels him to make a genuine connection with his inner self and reclaim the capacity to nourish soul in his teaching.

The rift in his relationship with Brandon has forced him away from that which was ordinary and routine in his teaching into that which is potentially insightful. He struggles with the question of authenticity within himself and within his relationship with Brandon. The washing of Brandon's face is sacramental of the spiritual renewal that is beginning to take place within him and his relationship with Brandon. He wishes to reclaim connection in their relationship. However, the challenge may be a difficult one. Lance's desire to reclaim connection in the relationship with Brandon may not, from Brandon's point-of-view be possible. Connection for him may not have existed and therefore, it may be impossible to reclaim. Perception is not always based on adequate thought or on clearly proven or incontestable self-evidence; it is often based upon our idea of truth. Perception is defined as "access to truth" (Merleau-Ponty, 1962, p. xvi) and truth for Lance in the pedagogical relationship with Brandon is not necessarily equated as truth for Brandon.

Lance has yet to discover that, "The world," as Merleau-Ponty (1962) reminds us, "is not what I think, but what I live through, I am open to the world, I have no doubt that I am in communication with it, but I do not possess it, it is ... self-discovery" (p. xvii). Brandon's silence allows Lance the opportunity to meaningfully and soulfully engage in self-discovery - to revisit his inner self, to encounter the turmoil within himself and to begin to work it through. The silence, with its accompanying stillness, centers Lance and awakens his inner being to an attentive awareness of the sacred within the rhythms of bodily living in self and in community with others. Lance desires to live in community with Brandon.

The Western mind is preoccupied with agitation - doing something all the time - and agitated minds create an agitated world which then creates more agitation and the vicious cycle turns on itself spiraling out of control. But silence, especially when it is dedicated to serenity or spiritual practice, can break the vicious cycle. The cultivation of the sacred in silence centers and harmonizes the mind and heart in its self-discovery of the world, of Other, and results in inner peace. Garnet, the protagonist in the novel *Keeper'n Me*, in his search for inner peace receives spiritual direction from the old man, the Keeper. He learns the necessity of human beings, including himself, remaining centered as a precondition to attending Other-centeredness. The sacred rhythms of the heart must be known, understood and respected if the spiritual practice of living soulfully in community is to be accomplished:

> Anything that takes you away from your center is your enemy…Robs your spirit from you. Starts you livin' opposite to yourself. Livin' pretty soon outta your head insteada outta your heart. Old man told me one time he said, the head got no answers and the heart got no questions. Human bein' livin' by the heart's gonna live a good way. One livin' by the head's gonna come lookin' for a guide before too long lead 'em back where they oughta be (Wagamese, 1994, p. 77).

Brandon becomes the guide to lead Lance back to where he "oughta be." As a direct consequence, he makes it possible for Lance to realize that, if he is to re-establish the pathic within the community of their relationship, then he must invite a return of soul into the heart of his teaching through spiritual practice.

A sacramental and a sacrificial offering of self

Lance's washing of Brandon is more than sacramental and more than an outward manifestation of service. It is emblematic or symbolic of the personal sacrifice required of him to reinstitute equilibrium, peace, and safety within his relationship with Brandon. Through the washing, Lance is making a sacrificial offering to Brandon as propitiation for the sacrilege of his conduct toward him. The world that he occupies with Brandon is the world of their relationality. If he is to restore community to their fractured world, he must regain the ability to remain open to the teachings of Brandon, as an Other, while resisting all attempts at pretentiousness, posturing, or duplicity that would serve to undermine or perjure the integrity of his reconnection. In other words, he must allow Brandon an opportunity to perceive the genuineness of his inner being. His initial action, even though unexpected, must be an authentic act and must be immediately perceived by Brandon as a genuine expression of his pedagogical desire to re-connect.

Humility is a window to the soul and Lance must provide Brandon with a view of his soulfulness: a glimpse of the sincerity of his Other-centeredness. Brandon must be able to perceive the true and humble intent in Lance's action toward him, especially if he is to assist Lance in attaining inner fulfillment. Such fulfillment cannot be accomplished by Lance alone. He must make an authentic offering of himself if he is to attend the pathic needs of his student and re-establish community between them. Truth as self-evident is grounded in authenticity; the greater the authentic offering of self by teacher to student, the greater and more consistent is the responsiveness of the student. The soul of teaching is located in heartfelt relationality with students - the inner being of the teacher connecting with the inner being of the student along the pathway of authenticity in the establishment of community. The sacrificial act of washing has not only opened Lance to the teachings of Brandon, as Other; but as an overt demonstration of compassion for Brandon, it opens the learning space between them and allows Brandon to perceive the truthfulness and authenticity of his action.

The teachings of Jesus, the Christ, in the Western world and the teachings of Buddha in the Eastern world declare that compassion is the most powerful evidence of growth in the inner self. Compassion is an expression of soul; it is the essence of interbeing. Christ taught in scripture: "That ye love one an-*Other*, [emphasis added] as I have loved you" (John 15: 12, KJV). Children and young adults, as students, are naturally drawn to teachers, who as pedagogues genuinely have compassion for them. bell hooks (1999) suggests that in great teaching there is "intimacy" (in Glazer, p. 125). Intimacy in a pedagogical context is the achievement of interbeing - to teach students face-to-face in an attitude of genuine, unmediated love. In great teaching, intimacy is the ability to exercise authentic compassion or the ability to love students for who they are and for who they have the potential of becoming. Soul as an auspice of heart in teaching evidences itself in authentic compassion or intimacy "that does not annihilate difference" [Palmer (1999) in Glazer, p. 23).

The desire for sameness in the classroom behaviour, attitude, skills, and scholastic performance of students annihilates difference and causes many teachers to lose sight of the need to preserve and protect the identity and integrity of each, individual student. This is in large measure what has pedagogically happened in the relationship between Lance and Brandon. Lance has applied the measure of conformity and sameness to Brandon and it has been found lacking. It is not until Brandon rebels against the annihilation of *his* difference that change begins to happen. Lance opens up a space in his heart that begins to register the subtle changes taking place in his inner being and the almost imperceptible movement within Brandon's spirit toward that change. Brandon's inner being signals his tentative acceptance of Lance's "redemptive love" [hooks in Glazer (1999) p. 118] and prepares the way for interbeing to exist.

Soulful reflection takes place in the interval between experience and perception and within that space for Lance, a regard for Other is born. Redemptive love is Other-centeredness and is engendered in Lance in the moment he becomes unimpressed with previous forms of power and begins to genuinely attend the pathic in Brandon. Such transformation quietly and insistently releases Lance from expecting and desiring conformity while dreading difference in Brandon. His fear of the difference that marks Brandon as a unique being is subverted through redemptive love and he is freed to dwell in the creative, never-to-be-repeated, moment of the simple awareness of being in self and in Otherness with Brandon.

hooks (1999) reminds us that redemptive love is soulful and deals with us at the core of our being, at the point beyond all that is limiting, all that is creative, and at the point where we are touched and released (in Glazer, p. 118). Such is the spiritual indwelling that has taken root within Lance. Silence has dissolved his obsessions and apprehensions and allowed him to venture into the possible with Brandon. He finds peace as he nurtures Brandon's spiritual being. Humbly, he inquires of him: "What do you need?"

The soulful weight of heavy-heartedness

What an ironic contrast to Lance's humility is evidenced in the following account of Rebecca's lived experience as a pre-service teacher. In her practicum, she is required to observe a number of "experienced" teachers as prelude to her own teaching. Mr. F, the Religion teacher is next in her series of teacher observations.

> I walk into the Religious Education classroom as a fresh stream of grade 7 students pour in. I approach Mr. F who sits expectantly surveying his students as they file into their rigid rows. This is our first meeting, and he cordially greets me, asking how my morning has been

thus far, between bursts of "Sit down now!" "Quiet!" and "Shut your mouths!" I inform him that I observed this group of students during the previous class with a supply teacher. "Supply teacher; that explains their bad behavior," he retorts with a disapproving scoff, "Just watch, I hate them and they hate me." With that, a lecture on Judaic-Christianity begins and I sink heavily into a corner chair to observe, feeling weighted down by the negative strength of his words, especially his use of "*hate*."

Many students, especially those at the back, are clearly disruptive and disengaged. Mr. F unsuccessfully attempts to curb their behavior by shaming them. Cutting words like "idiot," "shut-up" and "stupid" slice boldly through relentless student murmur. My attention, which has been on student misbehavior, now shifts to the harshness of the language and conduct displayed by their teacher. Mr. F switches his lecture from Judaic-Christianity to the "appalling display of student behavior."

I reflect on my observation of this same group of students who under the direction of the supply teacher, Mr. O, with his encouraging language and positive approach, demonstrated a far greater level of maturity, respect and personal esteem. Mr. F directs most of his attention to the boys near the back of the class, and chides, "Perhaps you're incapable of doing work; maybe you just can't do it; maybe that is why you're trying to bring focus away from the lecture." He then

> reiterates instances of naughty behavior, and confirms, "I expect nothing more from this lot; especially those I have placed at the back, for a reason." Mr. F appears so full of ego. I recount something I had studied on "self-fulfilling prophecy." I sit heavy-hearted, yearning to tell these students that I believe in them (personal communication, 10 June 2002).

Experience which yields perception is often mediated through reflection. Reflection by its very nature imposes a delay, a distancing between that which is experienced and that which is perceived from the experience. But sometimes as in Rebecca's lived experience in Mr. F's class, response and reflection are so intense, so immediate, that the perception is direct and unmediated. Rebecca recoils from the force of hatred and disrespect that Mr. F unleashes upon his students through his choice of language.

Language is like Janus, the Roman god of gates and doors; it possesses duality. Language can either permit or prohibit entry and connection through the portals of communication. In its vocalized function, language is at once an expression and a communication of emotion and an expression and a communication of thought. When emotion and thought combine they provide both the speaker and the listener with information that is essential to either continuing or ending communication.

Ambiguity exists within language when the emotive or non-cognitive meaning of the linguistic message is out of sync with the logical or cognitive message. Such ambiguity is not necessarily a bad thing; for example, humour as a product of verbal irony relies heavily on the interplay of nuance, vagueness, or uncertainty that exists between the connotative and the denotative meaning of words or groups of words in language. Language is never neutral and Mr. F's language forcefully conveys the passion of his soul in respect of his students. There is no ambiguity in his powerful use of language. Words such as: "idiot," "shut-up" and "stupid" leave no misunderstanding in the minds of his students. His message is clear and understandable; there is no room for misinterpretation or equivocation. His students clearly understand the hatred he has of and for them.

Unlike Lance in his deep concern for Brandon's needs, Mr. F is disdainful of the needs of his students; and, with verbal insult tending toward abusiveness he aggressively belittles their self-esteem, intelligence and work ethic. There is no attempt made by him to develop meaningful relationship with his students. His pedagogical purpose is the systemic isolation, separation, and denigration of the specificity of person. His every in-class effort as reflected in his language and action is designed to alienate himself from any meaningful association with his students. He employs tactics of intimidation, delivered in contemptuous language, to reduce his students to objects worthy of his disdain and hatred. Shame, contempt, and hatred are the principles of his pedagogical relationality and the teaching of Religion is, for him, merely a discipline. What a far distance he is from the doctrine of Jesus Christ, which presumably he espouses in his lecture on Judaic-Christianity. In the Judaic law, Jehovah instructs: "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself ..." (Leviticus 19:18, KJV).

Clearly, Mr. F's heart is turned away from the underpinnings of charity, or pure love, which Jehovah revealed to his people through his prophets in the Old

Testament as recorded by Moses and which formed the central message of the parables and sermons of Jesus Christ in the New Testament. It would appear that the religious tenets of the Judaic-Christian life as recorded in scripture have little impact on Mr. F. His didactic teaching suggests that he views Religion as a rigid field of study that requires strict attention to the content from his students but has little or no spiritual bearing on his or their immediate life.

Mr. O, in language infused with encouragement, positively engenders within this same Grade 7 class a maturity, self-esteem and respect not in evidence in Mr. F's classroom. In short, Mr. O incorporates essential principles of pedagogy in his teaching: namely, appropriate relationship, honourable intention of respect and good will, and responsible use of language and action. Ambiguity exists in Rebecca's mind because of the sharp contrast that exists between Mr. O, the substitute teacher, and Mr. F, the tenured religion teacher. The beneficial effect of Mr. O's approach to teaching is not lost on Rebecca as a pre-service teacher.

Mr. F values the certainty of the concrete over the abstract and the conceptual above the experiential. His passions seem to move in a direction in harmony with the image that he has of himself - an educator possessing the knowledge, power and the will to dominate his students as subjects and compel them to learn in spite of themselves. But his students have a very different view of him. They hold little regard for him. They see him not as a figure of power or influence in their lives but as a person of non-consequence and relentlessly murmur their way through his lecture on religion. From Rebecca's view point, Mr. F's conscious will appears to be so full of ego and negative intention towards his students that he makes their life-world experience with him at once destructive and anti-pedagogical. Within the repressive environment of his classroom none of the students evidence a living, creative self; in short, there is no evidence of either individual or collective soul. Only the soul is sufficiently deep and powerful enough within its innate resources to give life to individual or collective personality.

To engage the soul as an auspice of heart in teaching is to view students pedagogically as individuals who either desire to, or can be motivated to learn. It is not, like Mr. F, to view them as objects fit for denigration. To engage the soul is to adopt an attitude of pedagogical intentionality; that is, to assume an intention of good will on the part of the students, both individually and collectively. The soul, fully engaged in the transactional curriculum of the classroom is at once individual and collective. It is achieved when individual abilities and values are aligned with the collective, shared values and purpose of the class as a community of learners. The identity of such a community is constantly in flux. It is constructed and reconstructed as the soul continually unfolds amid the pedagogical relationality of teacher and students within the divergent curricula of the classroom.

Engaging the soul in communities of learnership

To engage the soul is to build a community of spirit, a community of learnership within the classroom where everyone assumes appropriate responsibility for individual and collective learning and where the community is capable of intelligent, compassionate humane action and interaction that benefits all learners in their continuing quest for knowledge and meaningful understanding. White (1993) expresses a similar sentiment in respect of the continual need to learn:

> "The best thing for disturbances of the spirit," replied Merlyn, beginning to puff and blow, "is to learn. That is the only thing that never fails. You may grow old and trembling in your anatomies, you may lie awake at night listening to the disorder in your veins, you may miss your only love and lose your monies to a monster, you may see the world about you devastated by evil lunatics, or know your honor trampled in the sewers of baser minds. There is only one thing for it, then - to learn. Learn why the world wags and what wags it. That is the only thing which the poor mind can never exhaust, never alienate, never be tortured by, never fear or distrust, and never dream of regretting. Learning is the thing for you" (p. 228).

To engage the soul is to emphasize the importance of relationships and to create trust and commitment. As Mr. O, the substitute teacher, demonstrates, it is better to err on the side of trust than to sow seeds of distrust or suspicion that will inevitably yield a whirlwind of discontent and disconnection within the classroom. To engage the soul is to believe in the potential and possibility of students, to believe in them to the extent that what they can become, and are in the process of becoming, overshadows what they have been, and are being in the present moment. Belief in the promise, in the hope of students, is the faith of education. It is a faith exercised in the unknown and generates a perspective of and an attitude towards students that creates positive rather than negative relationships and reinforces soulful connection within the transactional curriculum in the classroom. Ellsworth (1997) reminds us, as teachers, that:

> Teaching is a suspended performance in the sense that it is never completed or finished. And it is suspended in the sense that we, as teachers, must stop ourselves if students are to take on responsibility for the meanings they make (p. 158).

However, it is clear that Mr. F has no intention of stopping; he has no intention of allowing his students to take responsibility for any meaning-making other than that which he directs. His hateful denunciation of his students is rooted in his disbelief, hopelessness and faithlessness of them: "Perhaps you're incapable of doing work; maybe you just can't do it; maybe that is why you're trying to bring focus away from the lecture…. I expect nothing more from this lot; especially those I have placed at the back…." His caustic remarks serve to reinforce his disdain and abhorrence of his students. He disconnects with them and severs any continuity in their learning by reducing them to objects of scorn and derision.

The connective bonds of soul are so weak within his classroom that the essential pedagogical resources necessary to give life to any student personality cannot be supported. A single, individual student, alone in the classroom, cannot develop a creative, living personality. S/he does not possess enough innate ingredients to give life to the soul. The soul attains life, is given dimension and being in the space of possibility that exists between the movement and the stasis of relationality in the classroom. In other words, the soul attains life and living in and within community as mediated and promoted by the teacher.

As educators of community, teachers are involved with the way in which people learn together and learn about themselves in relation to the social, pedagogical and political contexts of self and other. The teacher dwells in the intersections between self and Other, between the moving forms of thoughts, ideas, feelings, images, impressions and stories within the transactional curriculum of the classroom. Her or his influence within varying pedagogical experiences allows the soul, individually and collectively, to emerge and achieve identity. It is a tender, nurturing process of spiritual affirmation that lies at the core of education in the classroom, and is a process that needs to be honoured and respected for its uniqueness and fragility. As Moore (2000) explains: "The soul is not something to be fabricated by achievement, cleverness, training, or learning. It is not the product of self-analysis or understanding. It is a gift, waiting to be accepted and nurtured in its unfolding" (p. 68). This is the soulful connection, the unfolding, that Rebecca longs to establish and nurture between herself and the students in the class, "I sit heavy-hearted, yearning to tell these students that I believe in them."

The ability to genuinely attend the pathic in teaching is, in part, the ability to engender soul in the individuality and collectivity of community in the classroom. Community is more than an interest group concerned with educational advantage; the unique identity of community lies in the reciprocal engagement of an individual in a group and a group within an individual. Community therefore possesses duality, where the presence and contributions of a One are seen, heard and felt by an Other and where the presence and contribution of an Other are reciprocally experienced by a One.

Fowler (1993) suggests that our understanding of community is "elusive" because the word lacks specificity and it lacks "essence;" it is essentially a meaningless text. But my experiences in the classroom as an educator lead me to believe that community in the classroom, although subject to the vicissitudes of differentiated curricula, does not lack essence. The elusiveness of community as word, or as text, may partially exist in the dual connection that characterizes community. Within meaningful classroom community, the individual self is connected to the individuality and collectivity of Other and the individuality and collectivity of Other(s) is connected to the individuality of self.

The essence of community is that it meets the inherent needs of its members. In the classroom, a community of learnership provides teacher and students with security and accommodation; a place wherein everyone counts for something and an affirming knowledge that no one counts for more than another. Community is a dynamic process with pedagogical relationships and modes of organization that are continually being constructed, re-constructed and at times, when necessary for the common good, de-constructed.

Community can provide its members with the opportunity to construct a soulful climate that fosters the development of pathic understanding, forgiveness, tolerance and encouragement of one another. It allows the individual to feel that s/he is part of something more important than herself or himself. Individual circumstances are more clearly understood and accepted when they are connected with and reflect the struggles of others. This is the ambiguity in Mr. F's class. His students are bound together by their mutual dislike for him and by his continual disdain for them. Their struggle conjoins them as community; they are able to attend the pathic in each other because of the suffering they individually and collectively experience in the extreme negativity of his classroom. Consequently, they are negative in their response and reaction to Mr. F; they are continuously inattentive and relentless in their murmuring.

The well-known motto of the protagonists in Alexandre Dumas' *The Three Musketeers*, "all for one and one for all," succinctly captures the spirit of togetherness among the students in Mr. F's class despite what Barth (1990) described as "the primitive quality of human relationships" (p. 36) that exists between Mr. F and his students. The Musketeer motto also encapsulates the soulful spirit among its members in a positive community of learnership. The major difference between the two learning settings is what Sergiovanni (1994) describes as a "unity of being." Unity of being is, in large part, made possible within the classroom learning community because of the positive influence and participation of the teacher. It is the teacher who mediates, models, and promotes soulful learning and it is s/he who inspirits students to commit their minds and hearts to participate in lifelong learning. If engagement in classroom community is to be sustained and maintained, then the mediation and promotion by the teacher of shared beliefs, vision, and purpose must be recognized and supported as integral of the pedagogy of heart in teaching.

In positive learning communities, all of the members support each individual member in personal growth and development and each individual member in turn supports the group in its growth and development. Everyone is an independent agent of change and yet everyone is accountable for the actions of the community as a whole. Such togetherness contributes to a deepening awareness of self and group identity and to a realization that personal talents as expressed through language, action, fashion, and the expressive arts contribute to the strength of the community.

In-class communities that promote personal and group enrichment are strengthened by the confidence and achievement that its members attain.

Community is inherently self-regulating and the community as a whole is authentically reliant upon the individual and collective contributions of its members. The sharing of decision-making in determining the common good for the classroom community is empowering of its members and creates the conditions for collaborative learning and experimentation which make it easier for the teacher to open up her/his practice to observation, scrutiny, and suggestions for improving soulful connection with students.

Classroom community provides for risk-taking that manifests itself in the courage of its members to experience new adventure, and to increase through anticipation and hope the sense of drama in personal and collective living. Risk-taking allows for fresh, new, creative ideas that stimulate excitement and change in the life of the classroom. Children and young adults require adventure in their lives and risk-taking provides students with a number of opportunities to explore and expand the deep search for meaning and purpose in their lives. Such questing encourages students and teacher to ask the difficult questions, what the French refer to as *les profondeurs*, to share learning, to seek together an expansion of lived-experiences in the cognitive and non-cognitive domains of learning and knowing.

The powerful metaphor of theft in the lived experience between Lance and Brandon exposes *les profondeurs* and creates an opening for enactive learning that stimulates the re-construction of community between them. In contrast, the "gestapo" metaphor which Rebecca witnesses in the lived experience between Mr. F and his

Grade 7 students does not result in an emergence of shared interest in and desire for learning between teacher and students. Indeed, Mr. F's students are denied the opportunity to develop the necessary critical and creative skills to meet the challenges of complex problem solving and are denied the benefits of inter-being through the strengthening of individual and collective identity.

Once established in the classroom, the spirit of community strengthens the connection between teaching and learning and "eventually people are inspired, surprised, moved in the very moment that life is happening in and around them" [Remen (1999) in Glazer, p. 45]. The spirit of community is re-constructed or actualized in the relationality of Lance and Brandon but is de-constructed in the anti-pedagogical relationality of Mr. F's classroom. Actualization is one of the avenues by which students and teacher can explore the auspice of soul in teaching.

Soul is the performative agent in actualization as meaningful relationality between and among the members occurs in classrooms where teachers practice the pedagogy of heart in teaching. Soul begins with openness to self, with an appreciation of and understanding of the unknown in self-experience, and with an exploration of the landscape of inner being. Openness of self evolves into a dynamic inter-being with an-Other or with others. The interactive, relational experience of soul binds heart to heart and is spiritually enculturating within public classrooms that become places "where youngsters are discovering the joy, the difficulty, and the excitement of learning and where adults are continually *re*discovering the joy, the difficulty, and the excitement of learning. Places where we are all in it together - learning by heart" (Barth, 2001, p. 29).

Chapter 8: Heart in teaching as logos

Strong currents flowing in undertows

My Grandfather and Dad were inshore commercial herring fishermen and tended the Mackerel Rock weir in Bliss's Harbour for many years before I became apprenticed to them at the age of 12. About a stone's throw beyond the back of the weir was a rock ledge that served to shelter an incredibly dangerous under-tow. The under-tow was often, although not always, the after-effect of gale-force winds that occurred offshore. Innumerable sea waves that reached 10-12 feet in height would roll in between Man 'O War Island and the ledge. They were not breaker waves but long building waves or rollers that packed incredible, destructive power. As they neared shore they would tend bottom even though the water was fathoms deep and thus create tremendous damage in the churning action of rolling in, rolling down, rolling up, and rolling out while meeting the next wave rolling in.

The water within the undertow would bubble, boil, spit, and spatter as if heated by Dante's inferno. The churning, while always there, was more noticeable at ebb tide because the undertow worked against the flow of the receding tide; and, more noticeable during a run of full tides because the undertow worked against the flooding tide. Sometimes the sea coming over the ledge was so strong that it would crest above the wooden ribs that bound the weir stakes together and break in the middle of the weir. At times like that you made sure you were nowhere near the inside of the weir. I was always fascinated with the power of the undertow and the majesty of the rollers. They seemed to call out to me, beckoning me to "catch the wave" and surf its rolling crest headlong into the crevassed rock-face of shore.

But my wide-eyed wonder of the savagery of the sea changed to matured horror one day as I witnessed the destruction of a badly broken scow. The scow got caught in the undertow and was sucked end-first down towards Davey Jones' locker. I watched in amazement as it was hauled down again and again by the undertow until it was mauled, splintered and ground into pieces on the jagged rocks at the bottom of the sea. I had nightmarish visions that plagued my boyish imagination of me frantically rowing our dinghy in a desperate effort to prevent it from filling over the stern as it was being sucked down into that churning swirl of water. Thankfully the vision never materialized but throughout the remainder of my youth and into my adult years I have ever held a healthy regard for Mother Nature and paid her the respect she was due.

I've come to realize that in the life and living of a pedagogue just as in the life and living of a fisher there are strong currents flowing in the classroom among its inhabitants that if left unattended can and will result in violent undertows. While such adversarial currents may result from actions or circumstances unseen and unknown to the classroom teacher their presence in the classroom negatively impact attempts to create a viable community of learnership. In my supervisory capacity as a classroom teacher, public school administrator, university professor and university facilitator for pre-service teachers, I have noted that oppositional currents are usually active and visible in classrooms which do not include: a) an established respectful climate that is conducive to learning; b) a process for co-operative and collaborative planning; c) a discernible diagnosis of and attempt to meet individual learning styles and learner needs; d) a clear, concise articulation of learning objectives designed to address specific learner motivation and achievement; e) a sequential design of relational and relevant learning experiences; f) techniques and/or methodology grounded in theory and practice that support, sustain, and extend the learning experience; g) authentic, rather than traditional, evaluation of achievable learning outcomes; and followed by, h) responsive pedagogical reflection and reassessment of teaching and learning.

I have seen instances in which individual students and teachers have attempted to ride the long roller waves of such antagonistic currents only to be sucked under and severely mauled by the aggressive turbulence that swirls just beneath the surface. More often than not, this occurs in classrooms where the pedagogical relationality of the classroom is false or hypocritical; where there is no real heart in teaching; nor, any genuine attempt to attend the pathic in the emergence of the transactional curriculum. Attending the pathic is encapsulated in heart in teaching when it is put into action in the classroom.

The price that teachers pay for ignoring the pathic in their relationality with students is exacting. Their life and living is often fear-based, grounded in fear of loss of authority, or fear of losing control of a situation within which they never really had control in the first place. A failure to attend the pathic negates the auspices of heart in teaching and often results in the teacher feeling inadequate and powerless. Classroom management decisions are often made that are neither good for students nor for the teacher and which, once made, place all in a situation contrary to where they would desire to be.

In such instances, teachers often become anxious and, at times, act in their fear aggressively towards students that they know they should love. Their actions are debilitating to the health of their classes and to themselves personally and serve to further alienate them from heart in teaching. They become stressed, physically and pathically, and enjoy no real peace of mind or harmony of heart. Like Eliot's hollow-men [sic], they wander in a wasteland of worry, fear, and spiritual alienation fighting against their life as pedagogues or getting trampled beneath it as they fail to achieve meaningful purpose in teaching and learning with their students.

Logos and the language of gathering

In a discussion of the heart in teaching, it is important to recognize the delicate balance that exists between that which names and limits heart in teaching and that which names and empowers it. I regard heart in teaching as its own logos because it can neither be revealed, nor concealed, but only signified (Karatheodoris, 1979, p. 195; Kahn, 1979, rpt. 1983, p. 20). It is, as it were, an invisible that perplexes the rationality of common sense and defies a major governing principle [in western thinking] that whatever exists, exists in some quantity and therefore can be measured.

Merton (1972) observed that our tendency to measure is a consequence of our "relentless passion for quantity" (in Jardine, 1998, p.16), and that which cannot be presented through numeric clarity and precision is judged unwarranted. In public education systems, the traditional process of assessing the learning/knowing of a child is a methodological reduction of knowledge into "those things about which we can be clear" (p. 16) represented as numbers and/or letter grades that are percentage based. In the explosive information age and the increasingly globalization of trade and commerce, knowledge is a market commodity. Within the post-modern system of international high-stakes evaluation, "[r]eflection on the experience of facing a child in a genuinely pedagogical way becomes unwarrantable, because it cannot be subjected to the clarity, precision, and definition demanded by certain warranted methods" (p. 15).

In the midst of corporate and multi-national pressure to standardize the assessment of all aspects of teaching and learning, there are teachers who daily face their students in genuine pedagogical ways that maintain heart in teaching; because they know that despite the technical-rational preoccupation of post-modern education systems to reduce children and their knowledge to mathematical terms that imply cognitive identicalness, the self of each child or young adult is highly individualistic and is characterized more by difference than similarity. At an educational conference in 1884, Father Gerard highlighted the pedagogical necessity of pathically understanding the importance of individualism in the art of teaching:

> Teaching is an art among arts. To be worthy of the name it must be the work of an individual upon individuals. The true teacher must understand, appreciate, and sympathize with those who are committed to him [sic]. He [sic] must be daily discovering what there is (and undoubtedly there is something in each of them) capable of fruitful development, and contriving how better to get at them in order to evoke whatever possibilities there are in them for good (in Quick, 1894, p. 58).

As discussed earlier, the collectivity of individualism contributes greatly to the gnoseologic in the pedagogical relationality of teaching and learning in the classroom. However, the question still remains: How can we measure the gnoseologic in the relationality that exists between teacher and students on a moment-by-moment basis? Or, more particularly, how can an invisible be made visible in the complexity of pedagogy in the classroom?

I have suggested throughout this writing that the metaphoric heart is the measure of the immeasurable. In its metaphoric, and metaphysical context, heart is that which makes the unseen seen in teaching and it is that which attends the pathic in the pedagogical lived experiences that co-exist between teacher and student(s). Specifically, I have found through the teacher anecdotes and narratives that inform this study that the invisible is made visible in and through the auspices of heart in teaching, namely: pedagogical love, a deep sense of calling, and an apprehension of soul. Each of these auspices, in its own right, is subject to the same vicissitudes of heart as the logos which it signifies.

Karatheodoris (1979) reminds us that Logos was also associated with the "Word" of God as recorded in Biblical scripture:

> In the beginning was the Logos;
> the Logos was in God's presence,
> and the Logos was God.
> He was present with God in the beginning.
> Through him all things came into being,
> and apart from him not a thing came to be.
> That which came to be in him as life,
> and this life was the light of men.
> The light shines on in the darkness,

And the darkness did not overcome it (John 1: 1-5, p, 175).

In the beginning was the Logos or Word and the Logos was with God, and was God. There is no measure of time given to the concept of "the beginning." The beginning can be extended as far as the imagination can conceive, and according to John, the writer of this gospel, the Logos has always existed; it is eternal or timeless. It is not an entity or a creation that came into being with or at the beginning; it always was and, as such, is the source of all creativity. Nothing came into existence in the world of humankind that the Logos or Word did not create. He is Jehovah of the Old Testament and was foreordained to his great calling before the creation of the world. Under the direction of the Father, Jesus created the earth and everything on it (John 1: 3, KJV). The Logos was *with* [Italics added] God (John 1: 3, KJV). The preposition, *with* literally means to be in the company of another and conveys a sense of communion, interaction, and fellowship and presents a level of equality and intimacy which connotes being face-to-face with each other. Heart in teaching conveys a similar being face-to-face with each other as pedagogue and student(s).

Logos is the word, the statement of human language, and the stated ideas, concepts or reasons that sustain and support language. Logos is not just the word as signification or sign. It is also the inward thought concealed and it is that by which the inward thought is given expression, is revealed, or is signified. In its structure and public function, language summons men and women into community and symbolically represents the unifying structure of the human condition as it apprehends through reason and eventually wisdom an understanding of that which is common to both the organization of the universe and of human existence.

In Fragment 50, Heraclitus recorded: "Listening not to me but to the Logos it is wise to agree that all things are one" (in Karatheodoris, 1979, p. 196). Attendant mindfulness and responsive listening are characteristic of the Buddhist practice of relaxed alertness and relate to logos in helping us realize that the statement and that which is stated are an integral part of the dialogue that transpires between teacher and student(s) in the pedagogical relationship of the classroom.

Dia-logos (p. 198) is the language of calling that gathers teacher, as adult, and student(s), as child or children, together and requires "a personal commitment to preserving the auspices of collective life" (p. 198). Dia-logos is the utterance of inter-being; and, utterance is the oracular style of language that signifies perception and conception. Utterance denotes both statement and that which is stated, it is subject to the vicissitudes of logos and requires that people attend it if interpretation is to be effectively and meaningfully obtained and understood. In other words, we would be "wise to agree that all things are one." Logos as a form of expression parallels phenomenology as a form of inquiry in that it " … brings inquiry out from under the desire for the final Word; [and] opens us up for the rebirth and re-enlivening of the Word in the soul, with the full richness and ambiguity that such re-enlivening requires" (Jardine, 1998, p.19). Logos in the context of dia-logos or mono-logos is the sense of the common discourse of language that re-enlivens and empowers humans to articulate through metaphor the invisible in the visible and the visible in the invisible.

Apprehending heart in teaching as dance not as march

The heart is literally in teaching. The systaltic character of the human heart as organ, as muscular pump, is pulsatory. The tension that exists between the systolic and diastolic is the pulse of life in the moment of living and being lived; or, according to Goldberger, it is the "heartbeat's fractal dimension" (in Cipra, 2003, p. 1). The heart is an integral component of the body's feedback system. The dynamics of its structure are "nonlinear, nonstationary and multiscale" (p.1) and constitute "fractal mathematical patterns" (p.2) which run antithetical to the comforting lub-dub beat of the heart that we associate with stress-free existence. The healthy heart "dance[s]" rather than "march[es]" and musical harmony and tempo have been added to melodies derived from patients' cardiograms to "produce a collection of songs based on heartbeats" (Browne, 2003, p.1).

The notion that the beating heart can be the basis of melodic patterns has caused Golberger (in Browne, 2003) to posit a more penetrating question: "Is an act of creativity an externalization of basic biological dynamics?" (p.1). As we comprehend the biological complexity of the heart in terms of fractal patterns based on slightly different scales of irregularity, we glimpse the tension or the energetic vibrations of the heart that pulse subtly into our awareness and guide our pathic sense in our inter-being with others. The pathic sense is an expression of the vibe, the inner feeling or energy of the soul centered in the heart. Unlike the physical senses, it is a spiritual sense and connects us to the "condition of being human contingent on human being" (Karatheodoris, 1979, p. 202). We experience self-living in the process of meaning-making, finding love and security in relationships, and establishing balance between our mission and purpose in life as pedagogues. We experience other-living in our attending, in our service, and in the co-emergence of growth and development of new knowledge and new experience in our relationships with others, especially our students.

When we attend the pathic, we attend it as a creative act that both impels and compels us to intuitive response or action. There is no opportunity for forethought or reflection, our action as pedagogue must, of necessity, be instinctual while being appropriate, intentional, and responsible. Intuitively responding to the pathic, as previously discussed in the case of Mrs. D-H, is dependent upon: "…the teacher's personal presence, relational perceptiveness, tact for knowing what to say and do in contingent situations, thoughtful routines and practices, and other aspects of knowledge that are in part pre-reflective, pre-theoretic, pre-linguistic" (van Manen & Li, 2002, p. 217). Such knowledge is an externalization of basic spiritual [not biological] dynamics of the heart which allow us, as pedagogues, to apprehend the metaphoric heart in teaching and its elusiveness as logos. As logos, heart in teaching is sufficiently inclusive to accommodate the disparate conceptions and perceptions of lived experiences that humans strive to effectively and accurately communicate in literal, figurative, symbolic and psychological meaning-making or interpretation.

Heart in teaching with its vicissitudes does not have to be a grand gesture that is evident to all. It is present and signified in the little things that we, as teachers, do to improve the students' quality of education, and that, more often than not, go unnoticed by the "powers that be." Heart in teaching is present in the simple acts of setting time aside for extra help, coaching an extra-curricular sports team or writing encouraging words on the top of a not-so-great test result or on an outstanding assignment:

> I absolutely LOVE this poem … it is too bad you didn't submit it to the Pandora contest too! The rhythm, rhyme, and diction all fit so beautifully to convey the message.
>
> Page after page, I keep flipping. I flip to the last page. I read quietly. I look for words of criticism, for noted weakness, for some statement that says my writing is too general, too confusing, or too plain. But…
>
> I truly enjoyed your folder. Comments on reverse side of each poem to avoid defacing the original. You cover a variety of topics in a variety of mood, in a variety of style. Your sense of humour, perception, sensitivity, compassion, sincerity all are reflected so clearly in these lines you've written. I do hope you never stop writing poetry. You have such a gift for It …maybe you could dedicate your FIRST book to an old English teacher, who may not have " taught" you how to write, but always encouraged you to do so and gave you the opportunity to do so (Terri S, personal communication, 18 September, 2003).

Heart in teaching essentially involves pedagogically sharing a bit of oneself as teacher to enrich the lives of others, while emboding "…the more subtle pathic qualities of tone, gesture, presence, and a sense of tact that momentarily congeals into a relational atmosphere" (van Manen & Li, 2002, p. 217). Heart in teaching doesn't always occur in a regular classroom, sometimes it occurs in a setting completely separate from classroom activity. But pedagogical action motivated by the pathic, when and wherever it occurs, makes a positive difference in a student's life:

> "This one's for you," Mom says as she passes me an envelope. I see another huge stack of sympathy cards in her arms. They have arrived steadily since yesterday. I personally haven't received any until now. "Sorry for your loss," the card reads. It is a simple enough card. Inside are the signatures of the professors in the Religion department at my University. I do not know how to react to this. I have never had a teacher or professor get into my "space" before. It is a strange feeling (Sareen G, personal communication 19 September, 2003).

Jenness observes from her perspective as a young teacher that heart in teaching can evidence itself when least expected:

> My school choir is learning a particularly difficult piece of music. We stretch practice time from late afternoon into early evening; they struggle with all the parts and become quite frustrated. Nevertheless, we continue and after a long rehearsal, we decide to take the risk and put the music together. As the choir sings the composition my eyes fill with tears and my body shivers. Together, we have overcome a huge hurdle in our musical journey. The choir is elated, they have learned the music well; the piece comes together beautifully (personal communication, October, 2002).

Heart in teaching as metaphor is derived from the immediate experience of relationality or inner-being that exists between the teacher and the student(s) in the transactional curriculum of the classroom. The search for meaning or interpretation is not from without but from within; it is essentially existential, not ideological, and is framed not through description that seeks to reveal reality but through an attempt to align the expressiveness of language with lived experience. Metaphor in its immediacy ameliorates the natural tension that exists between language and experience. Language even as it states, even as it empowers the oracular, delimits the being of experience.

The being of experience is an interpretation of the circumstances of life and living that I find continuously surrounding me expressed in and through metaphor. It is, in effect, my reality but a reality that is framed metaphorically in and through language before any interpretation is proffered. There is a close connection between metaphor and hermeneutics not only because most interpretations or explanatory thoughts, feelings and impressions are metaphoric but also because metaphor is a linguistic method of discovery and a way of making sense of the "real world" that continuously surrounds us. Metaphor is concealed speech that seeks to unconceal and, in this respect, it expresses one of the main characteristics of logos, namely, "in the sense of letting something be seen by indicating it" (Heidegger, 1993, p.78). Interpretations are for each of us an essential way of discovering ourselves to ourselves, of discovering ourselves with others, and of discovering ourselves with the environs of life that constantly make themselves felt within and upon us.

The reality of living in the circumstances and situations of life is a never-ending series of interpretations delimited by language. Hence, much of what Jenness communicates pathically is reduced by the language she uses to express her experience. Language cannot fully express what the senses of sight, hearing and touch convey because the sensations of colour, sound, and texture literally move us bodily, (Heidegger, 1971, p. 25) and spiritually, and awaken us to an appreciation of our ontology. This is precisely what occurs to Jenness as she records the pathic movement of her body and spirit: "As the choir sings the composition, my eyes fill with tears and my body shivers."

Such ontological awareness occurs for Lance as well when he attempts to describe the "thingly element of things" (Heidegger, 1971, p. 25) that he feels exists between himself and Brandon. In an effort to give form to the thingness which he is experiencing with Brandon, Lance employs the advantage of metaphoric language. Metaphor enables him to enunciate through language the positing of the thing being felt as formed matter before it is given interpretation:

> When Brandon is in that room, bleeding and crying and drooling, it's like he's in a burning building and I'm the only one who knows the way out. I can't sit idly by and watch that building burn with him in it (personal communication, 28 June 2002).

The metaphoric language employed by Lance is at once an expression of his feelings and an expression of the world-view that he holds of himself and Brandon. It is inventive and imaginative as it seeks in its description to bring "the presence of what was previously uncalled into a nearness" (Heidegger, 1971, p. 198). But the calling does not separate the nearness from the remoteness of that which is being called: "[t]he calling calls into itself and therefore always here and there - here into presence, there into absence" (p. 199). Metaphor allows Lance to ascertain in perspective and context that which is unascertainable but nevertheless present. Metaphysically, the nature of reality remains invisible and can only be made visible through calling in the vocative context of metaphor. The limits of finite perception require that human experience be expressed in conversation and the presence and absence of that which is called combine to inform and co-posit the production of language as metaphor.

Logos as affinity: Our ability to dwell by and with fire

The form or container in Lance's metaphor is the burning building with Brandon trapped inside and, while the form determines the arrangement of the matter, it cannot shape its meaning because meaning is "always the product of a process of making" (Heidegger, 1971, p. 28). And, the product of the process of making meaning in metaphor is logos; for, it can neither be revealed, nor concealed but only signified. The function of logos consists in revealing: something being made visible as it is already exists, and in unconcealing: something being made visible in its relation to something else, i.e., through metaphor. Logos in its metaphorical functioning parallels phenomenology: "to let what shows itself be seen from itself, just as [in the very way] it shows itself from itself" (Heidegger, 1993, p. 81).

There is an inner relation that exists between phenomenology and logos that is apprehended through metaphor. The inner relation is the distinguishing ability that both logos and phenomenology have to grasp language and "return life to itself, to re-awaken us to life as it is actually lived," (Jardine, 1998, p. 19) and call into existence, through description and demonstration, that which is "shared or common, and divine" (Kahn, 1983, p. 293) but has remained concealed or invisible. The desire of logos as a form of expression is similar to that of phenomenology as a form of inquiry. Both are:

> ...deeply subversive, wanting to give a voice to the living text and texture of human life that underlies our idealisms, our objectifications, and our plentiful fantasies. Its desire is not to render our experience of the world, but to give a voice to it just as it is (p. 19).

If we examine Lance's description of his relation with Brandon we find an ontological desire to give voice to the "living text and texture of human life" that exists between them. There is also an inner compulsion on the part of Lance, as pedagogue, to act appropriately, intentionally, and responsibly toward Brandon. Lance perceives Brandon to be in mortal danger. He is trapped and his life is threatened by the fire raging in the burning building. Instinctively, Lance perceives the security and well-being of Brandon, his student, resting squarely upon his shoulders as pedagogue; he is "the only one who knows the way out." His moral conviction is summoned into presence and gives him the energy and passion of heart to rescue Brandon. The inner fire of his heart is reliable. It asserts the common reason of rightness in his desire to educationally and humanely rescue Brandon and lead him from the fiery destruction of the burning building.

Logos or word is associated, metaphorically, in Biblical scripture with fire as a symbol of God's presence and as a symbol for cleansing, purifying, or sanctifying (Deut. 4: 24; Ps. 104: 4: & Isa. 29: 6; 66:15, KJV) that which is unholy or unrighteous. Logos in its signification as fire is elemental and is the embodiment of opposites. It is capable of cleansing, purifying, sanctifying; and, contrastingly it is capable of destruction, devouring, and annihilation. The oppositional energy as contained in fire is a major characteristic of the power of logos as perceived by the

Greek philosopher, Heraclitus. He views opposites as necessary for life but such opposition is unified in a process of balanced exchange. For example, "fire acquires the status of logos [because of its oppositional properties] - it is that which must be attended and heeded" (Karatheodoris, 1979, p. 192).

Fire as logos also symbolizes the consistency of the interchange of elements that support and sustain the world. The world is sustained by the logos, which is "shared or common and divine", and which is an ongoing interaction or flux of energy governed by the variability of change that operate as underlying scientific laws of nature as well as moral laws for humankind. Fire is constant in its changeability but so is the human psyche; one element is transformed into another in a never-ending cycle of change. The constant law of transformation is identified within the doctrine of logos as: "the science of speech and reason (*ratio et oratio*), the science of nature (physics), and the science of human behavior (ethics)" (Karatheodoris, 1979, p. 195).

The doctrine of logos premises a physical, a metaphysical, and a moral nature that relies upon an understanding of the logos "as an immanent, though distinct and concrete, part of the assembly it invoked" (Karatheodoris, 1979, p. 200). Embedded in Heraclitus' interpretation of fire as the sign of logos is an awareness that "the logos emerges out of the very concerted action it sanctions" (p. 202). Such is the case with Lance in his inner relation with Brandon.

In addition to that which is signified by logos in speech and reason, physics and ethics, logos is also that which is signified in attending the pathic through the responsible, intentional, and appropriate pedagogical action and interaction of a teacher with a student or students. Rosen, (1969) reminds us that: "to the Socratic philosophers, the world is 'logical' and 'reasonable' because it provides us with a basis for speaking meaningfully about the relative merits of the various human activities" (Blum & McHugh, 1984, p. 20). Heart in teaching as logos is the "condition of being human contingent on human being" and provides a meaningful way of speaking and knowing about the human activity that is teaching. Human agency with its variability of choice renders teaching a unique, complex, confluence of personal and pedagogical relationality between teacher and student and vice versa. Within the context of such inter-being, the heart in teaching, like fire, must be both attended and heeded for it proffers with its attendant auspices an opportunity to more fully apprehend the means for transporting the invisible into the visible and the visible into the invisible.

> Jarom who is in grade 9 approaches me in my study and says: "Dad can I talk to you about *Romeo and Juliet?*"
>
> "Sure, what do you want to talk about?" I ask.
>
> "We have to watch two film versions of *Romeo and Juliet* and decide which one we like best."
>
> "That doesn't sound too difficult, in fact, it actually sounds really interesting."
>
> "No, Dad, you don't get it. Before we watch either film we have to decide what five points of comparison and contrast we are going to examine in each film, that's where I'm stuck. Can you help me identify the things I need to compare and contrast?"

"I can do that," I reply, "let's begin with what you know about the play *Romeo and Juliet*."

I am back in my high school English classroom where I am teaching *Romeo and Juliet* to an overly skeptical class of Grade 11 students. We talk about the big themes, the universal ones that are common to Sit-Coms and Soaps. Students share personal experiences of anger, hatred, envy, betrayal, misuse of parental power but are reluctant to share experiences that tap infatuation, self-doubt, impulsiveness, or love. Hesitantly, they begin to recognize something common between themselves as young people and Romeo and Juliet. In subsequent classes, we discuss in detail family structure, parental expectations of them as children, society's view of them in their present situation and future expectations, fears, misgivings, and hopes of "true" love. Gradually they recognize that the things that make Romeo and Juliet special are the same things that make them special. I punctuate my conversations with them with words like: "ladies and gentlemen," "young men and young women," "people," "guys," "folks," and "friends." Each day I stand at my door and welcome them, individually, into my classroom with warm salutations: "Good morning, Elsa, (Toby, Michelle, David, Andre, Jamie) it's a pleasure to have you here today, it's a great day for an English class. By the way, did you get a chance to think about (write about, read about) X last night?"

They stop me in the hallways, in the gym, on stairs, in the cafeteria and the theatre. They come into my classroom before school, at noon-hours, after school to talk and sometimes to share their problems. I listen more and more and give counsel less and less and only when I believe it will be genuinely helpful. Mostly, I just ask questions until an answer seems to present itself to them.

In the classroom, I am at the front, behind my table, at the board, at the back, in the corner, on the radiator, and to the side. I am beside them, sitting with them, removed from them, and among them. I am teacher, advisor, older brother, uncle, father, whatever the role in terms of pedagogue and the text, *Romeo and Juliet*, requires. I am dramatic, I am passionate; I love each of them for who they are in the present and for who they will be in the future. I love what we do on a daily basis. I strive to make each class interesting and relevant. I try with all the energy of my heart to involve each student in the proceedings of the classroom; there are no comfortable pews.

I challenge them in their thinking, in their feeling, in their knowing and in their learning. And as I do so I challenge myself beyond any level that I may have thought possible. I want us to be attentive together, constantly seeking to get more out of the text than either it has to offer us or we have to offer it. Some of my students call me "intense" but most simply refer to me as "Mr. H."

> At the end of our discussion, Jarom gets up to leave and says: "Thanks Dad that helps a lot."
>
> I reply, "No, son. It is I who need to thank you," and so I do (personal communication, 18 November, 2003).

In recounting this experience, I have attempted to "return life to itself, to re-awaken [myself] to life as it is actually lived." In the process of reclaiming "the thingly element of things;" it is important to recognize that the logos is not self-sustaining, it is not sufficient unto itself. It, like its signification of fire, calls human beings to commit themselves totally in terms of personal and communal devotion, adoration, and indwelling. However, human beings are accused of ignoring the invocation of the logos:

> The *logos* summons them, but they are heedless, thinking that the *logos* can take care of itself. It is detachment and alienation from the *logos* that Heraclitus decries. Men [sic] believe they can postpone paying attention to the *logos*; they always seem to feel that there will be a more propitious time to think about what calls them together (Karatheodoris, 1979, p. 203).

Human beings remain unconnected to the summons of the logos because their hearts are set on the vain things of the world; and they "remain distracted by the pleasures of the text," (p. 205) and engage in cognitive pursuits such as investigation, analysis, argumentation, and disputation in the name of problem-solving and higher order thinking skills. They become engrossed in the intellectual application of reason and logic in theories, methods, and systems designed to discover the scientific nature of things as they are and as they ought to be while excluding the possibility of the spiritual nature of things. Or worse, as Heraclitus warns, they "lose sight of [their] obligations to the *logos*" (p. 206). They become devoted to articulating in monologue and dialogue the uncertainty of moral and ethical human behaviour while becoming "heedless of their own nature" (p. 206). And, as they become more deeply intrigued by their intellectual sophistry, they forget their obligation to the hearth and its attendant fire and begin to resent their duty and view its necessity with contempt. The hearth with its attendant fire calls individuals as isolates into the collectivity of the familial. Alienation is supplanted by communality as long as the fire is attended and heeded. But when it is not, the consequences to social life and living within community are grave:

> The longer [teachers] ignore their obligation to the fire, the more dimly they perceive; the more dimly they perceive, the more acrimonious and distracting their discourse becomes; and the more distracting their discourse, the less they heed the *logos* until finally some will curse the *logos* for being inadequate, while others will repent for their arrogant pride and pay proper tribute to the source (Karatheodoris, 1979, p. 206).

Indwelling in the pathic heart in teaching

When Helen expresses the pathic tenderness of her care for Corey she describes it in terms of nurturing a plant: "I think about taking care of a plant and the fruit of my labours. Too much water is going to kill the plant. Nutrients, when is that too much or not enough? It's the same when I'm caring for a student" (personal communication, 28 March 2002). Helen's awareness of the need to nurture the natural in her student(s) until it manifests itself in a form that is no longer its original nature captures the essence of what Mary Parker Follett (1970) expressed in a paper delivered to a Boston University audience in the late fall of 1928. Follett stated that the core of the teacher-student relationship is experiential and resides in a constant and conscious interaction with others (p.144) and is nourished by the realization that:

> … [W]hat we give our students is useful to them only as far as it becomes an integral part of the rest of their knowledge and experience and if it has become that, then we may never see it again in the form in which it was given, only in the form in which that total knowledge and experience lives on (p. 145).

The importance of relating "what we give" directly to the knowledge and the lived experience of students is germane to the growth and development of new knowledge and new experience and inevitably leads us to conclude with Follett (1970) that: "All that lives grows. What we give our students, if it is alive, may easily grow out of our recognition" (p. 145).

Intellectual integrity is a term that is often employed to justify a detachment from the logos and to argue that which is not rational is of an inferior intelligence and is to be disregarded because it lacks clarity, objectivity and truth. One of the main reasons why cognitive knowing or intellectual integrity is so strongly argued is that most people lack understanding of the logos. They are, according to Heraclitus, sleepwalkers unaware of its presence around them: "Although this account [*logos*] holds forever, mén [*sic*] ever fail to comprehend, both before hearing it and once they have heard. [They] are oblivious of what they do awake, just as they are forgetful of what they do asleep" (Kahn, 1983, p. 29). The metaphoric use of sleepwalkers brings into focus waking and sleeping as oppositional relief in describing the logos.

Similarly, Heraclitus observed that opposites, such as living and dead, young and old, are connected by the constant transformation of change; that is, one contrary would not exist without the other. The constant law of transformation is connected with logos. In spite of oppositional forces, *logos*, like the lyre and the bow, possesses harmony. There is harmony in the tension of opposites that is akin to achieving the gnoseologic in the pedagogical relationality of teaching and learning in the classroom. Smith (1998) has described the process of harmonizing or mediating the conflicting curricula in terms characteristic of heart in teaching and reminiscent of logos:

> … living in the belly of a paradox wherein a genuine life together is made possible only in the context of an ongoing conversation which never ends and which must be sustained for life together to go on at all. The openness that is required is not a vague licentiousness, but a risky, deliberate engagement of the full conflict and ambiguity by which new horizons of mutual understanding are achieved (p. 175).

Heart in teaching, as logos, more fully addresses the pedagogical relation within the act of teaching because pedagogical relation is an intentional relation between an adult and a child, in which the adult's dedication and intentions are the child's mature adulthood. It is a relation oriented toward the personal development of the child - this means that the pedagogue needs to be able to see the present situation and experiences of the child and value them for what they contain; and the pedagogue needs to be able to anticipate the moment when the child can participate in the culture with fuller self-responsibility (van Manen, 1991, p. 75).

Heart in teaching compels the teacher to abandon the conditioned response to exclude or minimize the pathic in teaching in order to maximize or give singular precedence to the gnostic, or the cognitive. It is that which also compels a teacher to reassert his/her connection through teaching to the collective life of humanity. Devotion to heart in teaching requires, from the teacher, concerted, cooperative, and deliberate action toward and in favour of her/his students.

The teacher who experiences a deep sense of calling, who experiences teacher love for his/her student(s) or who experiences the soul in teaching is at one and the same time experiencing not only an auspice of heart of teaching but heart in teaching itself. The logos of heart in teaching is an actual constituent of its auspices and a co-extension of its primary constituent, the heart. Heraclitus argued that "*logos* is not distinct from the thing arranged, but possesses the same concreteness and reality as the thing itself" (Karatheodoris, 1979, p. 197). The logos serves a dual purpose, it denotes what calls pathically and pedagogically and it denotes those who are called to draw near heart.

Individual teachers who have enacted heart in teaching, as evidenced in the lived experiences which have been employed throughout this writing, are involved in actualizing the dual nature of logos. Dwelling in the heart of teaching entails a personal commitment to preserving the auspices of heart and preserving the collective life of humanity. Teachers, empowered by heart in teaching, are involved in personal and intentional connection with their student(s) in their class(es) through mutual affection, care, and vigilance.

The teacher struggling with finding the pedagogical appropriateness in assisting Amy; the teacher who seeks for openness and inclusiveness of self in the identification of student interests or abilities; the teacher who expresses genuine affection and appreciation for M.; the teacher who because of her unqualified attention and thoughtfulness toward the needs of her students experiences their reciprocal love; the teacher who shares the emotive response of his students toward a sensitive reading; or, the teacher who experiences the unexpected performance, before the class, of a student's secret talent are all lived experiences which have taken place in classrooms where heart in teaching is both embodied and enacted.

> I sit in my drama class; the class doesn't actually start for another 15 minutes but I wait for my teacher. She walks in reading some papers in her hand, she sees me sitting in the corner of the room. "Hey there sweetie, how's it going?" she cries out to me from across the drama room. I catch my breath and look up unable to believe that it's my teacher calling out to *me*. I suddenly feel that she truly cares about how I am. I am her equal, there is no lesson, no expected assignment, and most of all, there is no false feeling. This moment is truly different. She makes me smile, I breathe again and reply: "I'm well thanks! No, I'm great!" There's nothing more pure in this world than being me (Kristal, personal communication, 23 September, 2003).

Heart in teaching is an attitude to life and living with young people by pedagogues who genuinely and actively accommodate and intentionally seek to make room for students in their lives as significant others. Each student, as Other, is of singular importance to the teacher who embodies heart in her/his teaching. It is not an approach to the dynamics of pedagogical relationality that can be effective without first being affective; "…commonly teachers are seen and remembered in terms of style, personality, approachability, and a sense of personal connectedness..." (van Manen & Li, 2002, p. 216). Heart in teaching cannot accommodate harshness, indifference, intimidation, or abuse of power.

Heart in teaching is the metaphorical articulation of one of Pascal's *Pensées* vivid fragments of thought: [*le coeur a ses raisons que la raison ne connaît pont*], "the heart has reasons that reason does not know" (in Caws, 2003, p. D8). Its auspices are the reasons of the heart; they are the favourable influences that inform pedagogical practice in the classroom. Such influences are manifested in the transactional curriculum of the classroom by teachers who have a deep and abiding sense of pedagogical calling, who are motivated by genuine love, akin to that contained in the teachings of Christ: "… love thy neighbour as thyself … love one another, as I have loved you …" (Matthew 22:39 & John 13:34, KJV); and, who through an establishment of the collective life of humanity in their relationship with students have experienced the soul in teaching.

In their desire to connect with students, to make meaningful sense of the world both inside and outside the classroom, teachers, as pedagogues, embody heart in teaching and enact its auspices. They look inward and outward to the world and the community of which they and their students are a part. They look to their students as significant others with whom they can share experiences and who can inform their thinking, feeling, and teaching. They look to be involved in an understanding way in their students' lives because they know that such understanding is not primarily cognitive, analytical, intellectual, or technical but rather is non-cognitive or pathic in the sense of being, "relational, situational, corporeal, temporal, and actional." They look for the opportunity to listen in a pathic way to the unique voice of each student and create experiences that seriously engage students on equal terms in an exploration of ideas of mutual concern. They meet students on the common ground of where they are as individuals and seek through generosity of heart and genuine commitment to the collective life of humanity to empower them and themselves to move to new, yet unexplored, ground. The co-emergence of self and Other through pedagogical thoughtfulness is at one and the same time a manifestation of calling, teacher love, and soul: the auspices of heart in teaching, and heart in teaching itself. The essence of logos in heart in teaching helps us understand the importance of attending the pathic in order to attain and promulgate pedagogical relationality in teaching.

Conclusion

"Heart in teaching: Attending the pathic" as a research project was undertaken for a variety of reasons: 1) to reassert the preeminence of pedagogy in education through an exploration of the metaphoric heart in teaching; 2) to raise the awareness of pre-service and in-service teachers to the positivistic mindset prevalent in education today that is antithetical to heart in teaching and oriented toward an evaluation and assessment of teachers and their teaching that is almost exclusively based on their ability to produce measurable academic results and to do so with consistent effectiveness; 3) to demonstrate that heart in teaching is manifested in and through the pathic and cannot be appropriated in meaning without an application of the cognitive and the non-cognitive; and finally, 4) to validate, cultivate, and sustain the pathic in education by acknowledging and celebrating heart in teaching as it is given voice and presence in the lived experiences of teachers who live it on a daily basis in their teaching.

This study employed a variety of inquiry techniques to enunciate what is for some in-service and pre-service teachers an established pedagogical approach to teaching/learning. Qualitative research techniques that highlighted a phenomenological approach to inquiry were employed to gather data in the form of stories: anecdotes, memories, and narratives, from pre-service and in-service teachers who participated in in-depth interviews and focus group inquiries. Teachers were encouraged to tell their stories in vivid detail in order that their description might awaken the listener to the basic experience of the phenomenon being described and instill within her/him a fundamental reliving of the experience as it was being described. Additionally, a phenomenological method of inquiry was sensitively applied to the teacher stories in order to identify the tonal qualities in the language which teachers use to bring into relief the central qualities, themes, or motifs of their world.

Interpretive hermeneutics as a method of inquiry was applied to the critical insights and the lived experiences (anecdotes, memories, narratives) of teachers in order to understand: 1) the deep meaning imbedded in the themes of the descriptive experiences of heart in teaching; 2) the ontological and epistemological importance of what it means to be a pedagogue and what it means to live as a pedagogue within the transactional curriculum of the classroom; and, 3) the pedagogical significance of heart in teaching for teachers as they consistently attend the pathic in their teaching.

Metaphor as a method of inquiry was introduced into this study in order to illustrate that metaphor is not only a literary device but a methodological device that can be used in qualitative research to make comprehensible ideas that might otherwise easily escape us. Specifically, the metaphoric heart was examined from etymological, lexicological, cultural, and everyday linguistic perspectives in order to illustrate that heart can produce a wide range of metaphorical meanings in different contexts. The theories of Black, Beardsley, Ricoeur, Lakoff and Johnson, and others were introduced and discussed to dispel a dismissive attitude toward metaphor and to establish that metaphor extends beyond a structuring of thought and becomes a fundamental feature of linguistic and aesthetic expression. The richness of the stories proffered by: Anne, Rosalie, Helen. Lance, Blake, Jessica, and others for this study reveal to me that metaphor is, in itself, a narrative capable of expressing in story form, as is the case of heart in teaching, a concern for the pathic as a fundamentally pre-reflective, informative, essential feature of the relationality in teaching/learning.

Hermeneutic phenomenology as a method of inquiry is used to conjoin cognitive and non-cognitive insight into heart in teaching as gained through philosophical, phenomenological, hermeneutic, metaphoric, and experiential approaches to examining the lived experiences of pre-service and in-service teachers. Hermeneutic phenomenology is primarily concerned with articulating the deep meaning which the themes or auspices of heart hold for teachers who daily attend the pathic in their teaching. Chapters 5, 6 and 7 are specifically devoted to an indepth discussion of the auspices of heart in teaching which were tonally and thematically identified in the rich narratives which teachers provided for this study.

Chapter 5 focused on the auspice of pedagogical love and demonstrates that the heart is literally evidenced in teaching through the care, concern, and love of teacher/student relationships: Helen/Dana; Ezra/Derek; Ms. S/Patrick; Mrs. Hutniak/Students; and, Mrs. D-H/Amy. These teachers demonstrate, through their narratives, that pedagogical love is attendant to pathic knowledge: the felt emotion, the shared sensibility, and the being in the world as One and the Other.

In Chapter 6, Rosalie demonstrates in her relationality with Monica a deep sense of calling; calling not as evocation but as invocation that invites meaningful convocation. Rosalie is pedagogically committed to helping Monica achieve self-actualization. She reveals in her interactions with Monica that she is not interested in shaping her into a form that has been pre-designed but in calling forth from her who she is in order that she might achieve the potential of her own individualism.

The lived experiences of teachers presented in this Chapter also evidence that teaching is an expression of one's inner self; of one's calling in action subordinated to the heart which takes us inward to the core of being or the inner self. Calling is experienced in the giving and the getting but it cannot be fully attained without earnestly seeking and listening to the voice of one's vocation. Rosalie, Helen, Anne, Nancy, and Jessica discover that teaching is for each of them contact and communication between them and their students and it mirrors their inner disposition and predilection towards being present for their students, personally and pedagogically, as they seek to empower them to form and design their individual lives as proactive agents rather than reactive victims.

The thematic insight contained in the anecdotes and narratives of Lance in Chapter 7 reveals that teaching is not only a moral relationship; it is also an intra and an interpersonal relationship in meaningful connection. In becoming acquainted with our inner landscape we, as pedagogues, bridge the gap between our sense of who we are as One and our sense of who our students are as Other within the educational world of the transactional curriculum in the classroom. Soulful connection as an auspice of heart in teaching is the unmediated deep connection that exists in the inner self of the teacher and between the inner selves of the teacher and the student when the pathic is attended in their relationship. To engage the soul is to emphasize the importance of relationships which create trust, commitment and accommodation. Attending the pathic as an auspice of heart in teaching is, in part, the ability to engender soul in the community of the classroom. Soulful connection is an act of accommodation within community; the presence and contributions of Other are accommodated as One within self.

Pedagogical love, deep sense of calling, and soulful connection were the auspices that were identified as I carefully examined and analyzed the tonal and thematic qualities of language which teachers used to describe heart in teaching. There could conceivably be other auspices if another researcher were to conduct a similar examination of the data collected for this study. Auspices are unique in that they are favourable influences or circumstances rather than specific characteristics; and, while they are made more visible through attending the pathic, they essentially remain incapable of expressing with any degree of specificity the character of heart in teaching. They are subject to the same vicissitudes of heart as the logos which it signifies. This is primarily because heart in teaching is dualistic; it is physiological and metaphorical and the metaphoric heart in teaching is its own logos. It can not be revealed or concealed but only signified.

Heart in teaching remains conceptually ineffable; an invisible that defies the cognitive rationality that whatever exists can be quantified and therefore evaluated. However, the evaluation of heart in teaching is a qualitative assessment; the invisible is made visible and given validity in the complexity of the transactional curriculum in the classroom through the non-cognitive knowing and understanding of teachers who live it on a daily basis in their teaching. That knowing and that understanding is conveyed in the anecdotes and narratives that teachers relate in an effort to make the unseen heart seen in teaching and seen in its attending of the pathic in the pedagogical lived experiences that co-exist between teacher and student(s).

The importance of teacher anecdotes or narratives cannot be understated in bringing to light the signification of heart in teaching. Heart in teaching is not usually a grand gesture that is evident to all; rather, it is usually present and signified in the little things that remain of special worth between the teacher and her/his student(s). Pedagogues who daily live heart in teaching are enabled through increased openness and accessibility to more deeply attend the pathic in the living, present reality in each child; and, children love, respond to the call, and soulfully connect to the experience of that deep recognition. Heart in teaching is relational; heart in teaching is humanistic; and as the pre-service and in-service teachers demonstrated throughout this study heart in teaching is visible to those who have the ability to discern it in action.

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